

Interpretation of the Book of Formation (*Sefer Yetzirah*)

*"Wisdom cries aloud in the streets;
she utters her voice in broad places"*
(Proverbs 1:20)

"She calls at the head of the noisy streets, at the entrances of the gates. In the city, she utters her words: How long, you thoughtless, will you love thoughtlessness? *WLChLWY*"D. 'And how long will scorers delight them in scorning, and fools hate knowledge?' Turn you at my reproof. Behold, I will pour out My spirit unto you, I will make known My words unto you (**בראש המיות תקרא**) בפתחי שערים בעיר אמריה תאמר: עד מתי פתים תאהבו פתי ולצים לצון חמדו להם וכסילים ישנאו דעת: תשובו לתוכחתי הנה אביעה לכם רוחי אודיעה **דברי אתכם**) (Proverbs 1:21-23).

"Happy is the man that finds wisdom, and the man that obtains understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof is of fine gold. She is more precious than rubies, and all the things you can desire are not to be compared unto her (...) she is a Tree of Life to them that lay hold upon her, and happy is every one that holds her fast (**אשרי אדם מצא**) חכמה ואדם יפיק תבונה: כי טוב סחרה מסחר כסף ומחרוץ תבואתה: יקרה היא מפניים וכל חפציק לא ישוו (בה: עץ חיים היא למחזיקים בה ותמכיה **מאשר**)" (Proverbs 3:13-18).

Concerning he that grows wise in the *Torah* of the Lord while considering it appropriately, it [the *Torah*] itself speaks with him mouth to mouth as a man speaks with his friend. And he sees it eye to eye, and speaks with it face to face.

Because the blood within the heart is called the *Nefesh* (lower/animal soul), it was said in *Bereshit Raba* that it was called by five names: *Nefesh*, *Ruach* (spirit), *Neshamah* (upper soul), *Yechidah* (unity), and *Chaya* (life). The one that knows his *Nefesh* will be compelled from his knowledge to know also his entire body. And the one that achieves his Master will be compelled from his achievement to achieve also all the creations. Because the *Torah* is a means between man and his Creator, the *Torah* was given to him, and the study of the *Torah* precedes the Precepts, for the study brings about the work. And there is no work that brings about the study. Nevertheless, the *Midrash* (interpretation) is not the essence, but the work. And concerning whoever's works are filled with his wisdom, his wisdom is sustained.

A work will be understood from the secret of the Work of Creation (*Ma'aseh Bereshit*) and the Work of the Chariot (*Ma'aseh Merkavah*), which are divine works. And the one that knows the secret of the meaning of the stone tablets – for it was said, “And the tablets were the work of God” (Exodus 32:16) – might know the secret of the writing. For it was said about it: “And the writing was the writing of God, graven upon the tablets” (ibid.). He will immediately know why Moshe broke the work of God because of the work of the calf, why the tablets are not the work of *YHW”H* but the work of God, and why the Levi broke the work of God because of the work of his brother, the Cohen – which is associated with the work of the people, as it was

said: “And the Lord smote the people, for they made the calf, which Aaron made” (Exodus 32:35). The work of the calf is called and not translated as ‘people’, despite the people saying to Aaron: “Up, make us a god who shall go before us” (Exodus 32:1). And it is written: “Shall a man make unto himself gods, and they are no gods?” (Jeremiah 16:20). It was said about Moses: “See, I have set you in God's stead to the Pharaoh” (Exodus 7:1) – who is the king of Egypt. And the people only asked for a leader that would go before them instead of Moses.

For the first two commandments, which are “I am” and “You shall not have”, are heard by all Israel, and they are two matters that complete the truth of man. The first is meant to get closer to Him in the essence of closeness, according to the ability of each man; and the second is meant to go far from it [from idolatry] in the essence of farness. And it was said about both of them: “I am the Lord your God” (Deuteronomy 5:6). And it was by the hearing of the ears. Therefore, Aaron asked the people for “The golden rings that were in their ears” (Exodus 32:3). By this, he has made for them a golden god. And the molten calf was hinted in their saying that the Lord said to Moses: “They have omitted one of My *Tetramolin* [the four living creatures of the Chariot] and made it a god”. It was said with this hint: “Thus, they exchanged their glory for the likeness of an ox that eats grass” (Psalm 106:20) – for the likeness of an ox and not for an actual ox. Also, “Their glory” is an emendation, and it should have been “My glory”.

There is no doubt that the Work of the Chariot is known from the four holy living creatures, and their truth will only be revealed to whoever speaks with the Holy Spirit. The Work of Creation was known by the achievement of the

First Matter, which is achieved by the spirit of the Living God (*Elohim Chaim*). It is because from it the three elements – wind, water, and fire – were made. For the earth is a point for them, and the heavens surround it. And behold, the heavens are the above, and the earth is the below and the middle for them. It is written in *Bereshit Raba* that all that is in the heavens and the earth was created only from the earth. For it was written: “All go unto one place, all are of the dust, and all return to dust” (Ecclesiastes 3:20).

The name of Wisdom is Earth in the Book of Brightness (*Sefer Ha-Bahir*). And before it, it is written in *Bereshit Raba* that whoever does not have a birth does not die and does not perish. He is created and is not created. There, it was said: “Then, the Lord God formed man of the dust of the ground” (Genesis 2:7) – from below; “And He breathed into his nostrils the breath of life” (ibid.) – from above, etc.

From this, it will be inferred that this man will be created with two inclinations, for it is hinted in the word “formed” (וּיִצָּר) with two *Yuds*. The two worlds were created by two letters, for it was said: “For in the Lord (*Yah*) *YHWH* is an everlasting Rock” (Isaiah 26:4). The World to Come was created with a *Yud*, and this world with a *He*, for it was said: “When they were created” (Genesis 2:4). Rabbi Yehoshua Ben Karha said: “With *He*, He created them. In Abraham, He created them, etc.”. And so it is in *Bereshit Raba*. And similarly, there are thousands of these wonders about it, in the rest of the legends, and in the *Midrashim* (interpretations) from which the secrets of the *Torah* will be understood.

Without the sages of *Kabbalah* that received the secrets of

[*Kabbalah*] from Moses and from the mouth of *Gevurah* (Severity) – we would have been today more gullible in it than the rest of the nations in the world. Indeed, from him we received it – from the mouth of writers and not from the mouth of the books. And the rest is from the mouth of *Gevurah*. After that, we have tied the wisdom of the Book of Formation with the truth of the *Torah*, and the eyes of the obscured [people] were illuminated by the light of the Guide for the Perplexed (*Moreh Nevuchim*) [by Maimonides] and by the way of the truth coming from the one that told us in his honorable book that the whole *Torah* is the Names of the Lord. And he is the Rabbi [called] Rabbi Moshe Bar Nachman of blessed memory. He illuminated the eyes of our hearts until we rejoiced the brilliance of the Divine Presence based on those holy and pure Names. In order to hint at them, I turned the letter *He* (5) into *Dalet* (4) winds/spirits, to inform by them about the secret of the Special Name. It will be understood from there that its secret is *Yud He* (י"ד ה"א = 26), and its essence is [=] *Kaf Waw* (כ"ו). And its hint is six times *Kaf* (20), and its sign is “*YHWH Nissi* (יְהוָה נָסִי)” (Exodus 17:15); “And behold, ‘the bush’ (הַסִּנִּי = 20 x 6 = 120) burned with fire, and the bush was not consumed” (Exodus 3:2). And the hint is: “‘Why’ (מַדְרִיעַ = 120) was [=] ‘the bush’ not consumed?” (Exodus 3:3). The three holy names are *Shin* (שׁ"ן = 360). And [=] ‘*Sin Sin Sin*’ (סִין סִין סִין) is born, and each one of them is born from *Waw* (6) times *Kaf* (20), or from *He* (5) times *Kaf Dalet* (24). Or you may say from *Chet* (8) *Yud He* (15) – i.e. from *Chet* times *Yud He*. In conclusion, they have in them unanimous wonders.

Thus, I aimed at a great matter by writing the verses in big letters and by turning a few of the big ones into small. Only

He (5) vowel points were a great matter in them, and I did not wish to reveal them in the interpretation. But the intention for beginning with the first verse was because we received that its letters are *Kaf"Vaw* (כ"ו = 26). And it is divided into two equal first parts, whose secret is [=] 'one, one' (אח"ד אח"ד). "Wisdom cries aloud in the streets (חכמו"ת בחר"ץ תרנ"ה) (Proverbs 1:20) – they are *Yud"Gimel* (13) letters, and they include half of the verse, for the pause orders a separate rest. "She utters her voice in the broad places" (ibid.) – they are *Yud"Gimel*, letters and they include the remaining half of the verse. The count of both parts of the verse equals this number: *A"KThWR* (א"כטור = 627) [*S"A A"KThWR* (ס"א א"כטור = 924)]; and this number: *A"GThWR* (א"גתור = 610). And these are wonderful secrets. The rule from it is 'die' (תמו"ת = 846). And when you divide it into two equal parts, one part will be 'live' (תחי"ה = 423), and the other part will also be [=] 'live'. This is the hint that is hinted in the saying of the superior holy ones: "Who is a servile man that lives to die and lives?". And they said this in the hint: "When a man dies in a tent" (Numbers 19:14). And they taught about it that the *Torah* exists only in the one that kills himself for it. And the Rabbi [the *Rambam*] said in the Book of Knowledge concerning the basic doctrines of the *Torah* (Knowledge, the doctrines of *Talmud Torah*, chapter 3): "The *Torah* exists only in the one that kills himself in the tents of wisdom". And he [the *Rambam*] said this after our sages of blessed memory said the same with a hint: "This is the law: When a man dies in a tent" (Numbers 19:14).

It is written in *Bereshit Raba* (13:7) that "There is no man up to the ground, and there is no man to make the creations worship the Lord as Elijah and Choni Hameagel. And there is no man up to the ground. Man was created

only for labor. If he is worthy, he toils in the *Torah*, and if he is unworthy he toils in the ground. Happy is the man who toils in the *Torah*". They taught the verse like this: "But man is born unto trouble" (Job 5:7). He is worthy for the toil of the *Torah*, and unworthy for the toil of the world. And it was further said: "Rabbi Tafdai said on behalf of Rabbi Acha: The Lord said, 'If I create him from the above, he is alive and is not dead; from the below, he is dead and is not alive. But I hereby create him from these and from those. And if he sins, he will die, and if not he will live'".

Behold, this was already interpreted from what we have hinted at. And this eminent secret concerning the rain came in their words about the verse: "No shrub of the field" (Genesis 2:5); "All the trees talk with the creations, etc.". And it was said a little below that he recalled a complete name for the complete world. And he said that, as he recalled a complete name for a complete world, so does he recall a complete name for raining. It was said that the *Gevurah* of the heavens is harsh, and it is weighed against the entire Work of Creation. And it was said that the *Gevurah* of the heavens is for both the righteous and the wicked. The resurrection is only for the righteous, and it was called a Dew by which the Lord will revive the dead. The one that knows the secret of the dew, the rain, and the shower will truly know the secret of resurrection. And he will know that the wicked are referred to as dead even in their lives, while the righteous are referred to as living even in their death. How will someone who is dead while the others are alive be alive in the future? How will someone who is living die while the others are dead? All the more so, the judgment decrees that the righteous will live in all the kinds of lives that are possible to be found in the world, due to his righteousness after his separation from the life in

this world, which ends in a short time. Any lives except this need to be better than this. And it is learned by any intellectual that, if they are like this, they will end like this, and if they are better, then they are not from the same kind. If so, if they are only for the *Nefesh* and they are eternal for it, behold, they are better than those that end in a short time. If they are for the body and the *Nefesh* together and they are eternal for both together, they are also better than these, but they cannot resemble these, for they depend on the air, food, and time. But it is possible that they depend on their Cause and cancel these.

I have hinted at this matter here because of the achievement of the secret concerning the dew by which the Lord will revive the dead, and to inform that such dew is not a simple dew. But is for us the secret of the Explicit Name. For the name of the Lord revives the dead in this world, and all the more so in the World to Come. Whoever thinks something other than this is not from the generality of the holy sages of Israel, who are kabbalists in the secrets of the perfect *Torah*.

Behold, the first verse which we hinted at is the one with which we began to calculate 'the one in the two' (האחד = 420) and [=] 'the two in the one' (השניים = 1422). And whoever wishes to know this should divide it into two equal parts, and he will know that one part equals 'Explicit Names' (שמות מפורשים = 1422), and the other part also equals [=] 'Explicit Names'. This is the secret of *ThRO"W* (תרע"ו = 766): It is the square calculation of the Special Name, and it equals the number of *Kaf"Waw* (26) times *Kaf"Waw*, whose generality is *ThRO"W* (תרע"ו = 766). Then, the intellectual person will understand their division, for their secret is *Yud"Bet* (12) Names [Yud"Bet times Kaf"Waw] from this side – since

they equal *ShY"B* (שי"ב = 312) – as well as *Yud"Dalet* (14) Names [Yud"Dalet times Kaf"Waw] from this side – since they equal *ShS"D* (שס"ד = 364). And their secret is [=] 'the *Satan*' (השט"ן), who is born 'from gold' (מזה"ב = 54). Then, he will understand the secret of the golden nose rings and the secret of the calf that is found in the heart and in the wheel, for the seals of this one are warp and weft and the seals of that one are warp and weft. It is that which should be torn, until its power and name are cancelled. And dust shall be [=] 'the serpent's' (ונח"ש) food. And with this, the power of Israel overcomes its enemies, for he is 'the minister of abomination' (ש"ר התועב"ה = 988), but [=] 'he knows the answer' (מכ"ר התשוב"ה). And he answers *Amen* against his will, and he was loyal only for his spirit. He tells man what his talk is, and if his power is in his tail, he will be banned with the ban of Jericho, "And exalt the horn of His anointed" (1 Samuel 2:10), "That has made the Lord his trust" (Psalm 40:5).

Now, my son, you will truly know that, if I would not have spared the honor of your holy ancestors, I would not have written for you anything about this matter, for it is a very important thing. And I have given you this preface so that you bond with it what you will hear ahead. Know that, if any man will tempt you and tell you that he is a kabbalist in the secrets of the *Torah*, but he is not familiar with the paths of the Book of Formation (*Sefer Yetzirah*), which are the *Lamed"Bet* (32) paths of wonderful wisdom – and they are the ten *Sefirot* without essence and the secret of the twenty-two basic letters – you should not believe his concealed *Kabbalahs* that teach the knowledge of the Lord by His Name, until he will bring you evidences and symbols from the paths of that honorable book, or from those that resemble it among the books of the sages of

blessed memory of *Kabbalah*, or from the written *Torah* that includes *Kaf"Dalet* (24) books.

Be careful, take heed, and keep your *Nefesh* from pondering after [what] the sages of *Kabbalah* [say]. You should deny nothing from them, but only what will be delivered to you by a man from a subject that denies the perceived or the learned. And this is because nothing from the paths of the true *Kabbalah* falls beneath the possibility of human feeling. Indeed, *Kabbalah* is something that was revealed by the Divine Intellect to the prophets alone, as it was said: "For the Lord God will do nothing, but He reveals His counsel unto His servants the prophets" (Amos 3:7). It is the matter that was concealed from the sages of the research in the essence of concealment, and it is unfit for all man, but it is only for a single one that wanders among the many individuals that unify the honorable Name by a *Kabbalah* that is not brought out into action. Their midst was one, as the *Nefesh* is one in the entire body, which has many organs. And because of it, all are alive, and for it all were created. And it was created to know your Master, and worship Him wholeheartedly and with a *Nefesh* that desires a true worship.

Because I have seen in your writing that you ask from me an interpretation for the Book of Formation and an interpretation of the alphabets that stem from it – some of which you have seen in a writing that I sent you, and some which you did not see – it came to my mind to hint for you from this and from that at one thing that will be enough for those like you. And open your heart by the way of truth by a *Kabbalah* that opens the hearts, and not by imagined and false [truths]. [And do it] with an opening of heart whose waters do not fail. Indeed, since it is impossible to interpret for you everything in the book –

because of fearing the eyes of flesh of the blind – I will discuss this with you by a few chapter headings. And if you wish to succeed, complete it by yourself, and the Lord will be with you.

I hereby wish to begin to deliver you *Kabbalah* according to the ways of the Book of Formation in general. I know that, if you try and attempt to achieve the truth, the Gates of Mercy will open for you by it.

Know that the generality of the whole *Kabbalah* was included in two matters that are recalled in the Book of Formation. One of them is the knowledge of the ten *Sefirot*, and the other is the knowledge of the *Kaf"Bet* (22) letters. And the receiver that first receives the Names of the *Sefirot* should try and attempt to receive the divine abundance (*Shefa*, influx) from them according to his *Middot* (emotional attributes). He should cleave to each *Sefira* of them alone, and include his cleaving in all the *Sefirot* together. And he should not chop the plant. And first, consider the tenth *Sefira* in general, which is [as it follows].

[The tenth *Sefira*: *Malkut* (מלכות, Kingdom)]

It is the first, and it is the closest to Him. Its name is Righteousness (צדק, *Tzedek*, Justice). It is the Divine Presence (שכינה, *Shekinah*), and it is called by many Names. The one that achieves it speaks by the Holy Spirit. Its hint is: "And to anoint the most holy place" (Daniel 9:24). And the receiver should pursue this achievement by all his power: "Justice, justice shall you follow, that you may live and inherit the land" (Deuteronomy 16:4). And it was said: "Your testimonies are righteous forever; give me

understanding, and I shall live" (Psalm 119:144); "But the righteous shall live by his faith" (Habakkuk 2:4). And there are infinitely many others such as these.

[The ninth *Sefira*: *Yesod* (יסוד, Foundation, Element)]

After this, he should further consider the second one, which is the ninth *Sefira*. And is a root for the tenth, which is the last branch of all the *Sefirot*. And its name is Foundation. It is hinted in the circumcision, and by the power of this ninth *Sefira* the tenth bears fruits. In it, thirteen covenants were decreed in the secret of the fathers, and the essence of procreation is in them.

[The eighth *Sefira*: *Hod* (הוד, Glory)]

The third, which is the eighth, is called Glory: "Whose majesty is rehearsed above the heavens" (Psalm 8:2).

[The seventh *Sefira*: *Netzach* (נצח, Victory)]

The fourth, which is the seventh, is called Victory: "At Your right hand, there are pleasures for ever more" (Psalm 16:11). The sides [the legs] stand on both of them [Victory and Glory], and the Covenant of Unity [Foundation] aims in the middle in the word of the foreskin. And these three *Sefirot* determine about the existence of the lower world. The first [Foundation] receives the abundance from the three of them and watches over a thin part of it. And the

it is enough for them according to their essence so that an intellectual and physical movement creates by them the creations. And it always renews the world everyday through the Work of Creation.

[The sixth *Sefira*: *Tiferet* (תפארת, Beauty)]

Moreover, the fifth, which is the sixth, is called Beauty. Yaakov our father was acquitted by it, and it is the *Midda* of truth, for it was said: "You will show faithfulness to Yaakov" (Micah 7:20). In it, the Special Name is sealed as *Kaf" Waw* (כ"ו = 26) [*YHWH* = 26], and the crown of the Divine Presence – which is a *Yud* – is upon the head of *Yaakov Israel* and also the head of Yehuda – whose *Yud* represents the kingship. And he also thanked Tamar his wife, by saying: "She is more righteous than I" (Genesis 38:26). And she said: "Discern, I pray you, whose are these, the signet, and the cords, and the staff" (Genesis 38:25). And she also said: "By the man, whose these are, am I with child (אֵלַי לֵין אֲנִכִּי הָרֵה) (ibid.). In their ending, the Name [*YHWH*] is sealed.

[The fifth *Sefira*: *Gevura* (גבורה, Severity)]

With the sixth, which is the fifth, the world begins to invert in the seal [in] *W"H* – [from the Name] *YH"W*. The heading of *YW"H* follows up and down, above and below – five and six, six and five, five and five, six and six. Happy is the superior, happy is the inferior; the superior rejoices, the inferior rejoices; the superior rejoices and is happy, and the inferior rejoices and is happy. And the *Nefesh*, which is surrounded by the Name, is sealed in half

of the inner Name, whose number and speech are five and six. And so, it rejoices and is happy. This is a secret, and concerning those that enjoy the brilliance of the Divine Presence [it was written]: "And everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isaiah 35:10). The name of this *Sefira* is Severity, and it is the *Midda* of Judgment (דין, *Din*). And Yitzchak our father received it, for it was said: "And the fear of Yitzchak had been on my side" (Genesis 31:42); "And Yaakov swore by the fear of his father Yitzchak" (Genesis 31:53).

[The fourth *Sefira*: *Chesed* (חסד, Loving Kindness)]

The seventh, which is the fourth, is called Greatness (גדולה, *Gedulah*) and it is the *Midda* of Loving Kindness. And it is the *Midda* of Abraham that cleaved to it and loved it. For it was said: "Mercy unto Abraham" (Micah 7:20). And by it, the world was created, renewed, and built: "For I have said: Forever is mercy built" (Psalm 89:3); "For great is Your mercy toward me" (Psalm 86:13); "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Psalm 103:17). Moreover, these three *Sefirot* pertain the *Nefesh*, and they are also the arms of the world [and the heart of man] subduing between the actions of his arms, when he is circumcised: "And the Lord your God will circumcise your heart, and the heart of your seed" (Deuteronomy 30:6). These are your arms. The secret concerning the power of the heart is in the secret of this *Sefira*, which is inverts with Victory in the secret of four with seven – which are known from the way of the secret

concerning *Beer-Sheva*: *A RO" B ShB" O* (א' רע"ב שב"ע = 645). For this is the way of the heart in its war. Sometimes, it is hungry, and sometimes it is full. And so is [=] 'the sun' (השם"ש).

[The third *Sefira*: *Binah* (בינה, Understanding)]

The eighth, which is the third, is called Understanding: "Yea, if you call for understanding" (Proverbs 2:3); "Yea, with all your getting get understanding" (Proverbs 4:7).

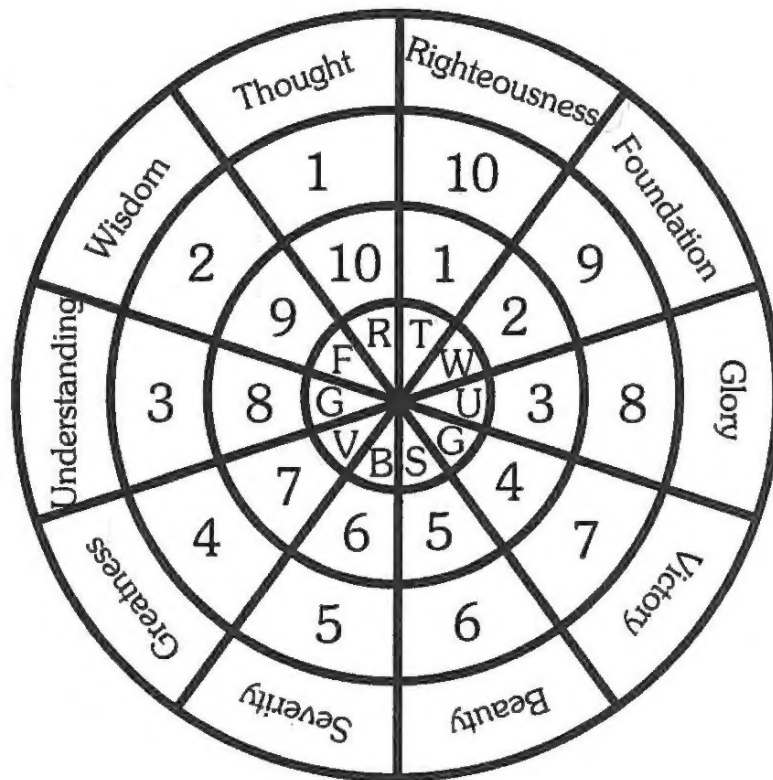
[The second *Sefira*: *Chokmah* (חכמה, Wisdom)]

The ninth, which is the second, is called Wisdom: "The Lord by wisdom founded the earth" (Proverbs 3:19) – the superior earth, the Temple of below aimed against the Temple of above.

[The first *Sefira*: *Kether* (כתר, Crown)]

The tenth, which is the first, is called Thought (מחשבה, *Machshava*). And it was called a Superior Crown, and its secret [is that it] inverts with the first, which is the tenth, by the way of its Name being Righteousness (*Tzedek*). And so, when man has a right thought, he receives a general power from these two *Sefirot*. And the calculation of 'thought' (מחשב"ה = 355) is [=] *Sefira* (ספיר"ה). Therefore, the calculation, the count, and the number are a first root by

which the intellect is brought out from potential into a truly complete action.



[N.B.: The letters in the innermost circle are the initial letters of the *Sefirot* in their English name, as they can be found in the outermost circle.]



This is the shape of the Yud (10) Sefirot

I wish to reveal this in a better way at the end of the book, and there you will find it nicer.

[Reaching the ten *Sefirot* through the Vowels]

Behold, I have already hinted for you at the secret of the *Sefirot*, which are hinted in this verse: "Yours, O Lord, is the Greatness, the Power, the Glory, the Victory, and the Majesty, for all that is in the heaven and in the earth is Yours. Yours is the Kingdom, O Lord, and You are exalted as head above all" (1 Chronicles 29:11). Their sign is 'three and three are the conquerors of the house' (ג' ג' מנצ"ח = 611). And their hint is at [=] 'Crown, a partition in the Garden' (ת"ג מחיצ"ה בג"ן). The secret of 'partition' (מחיצ"ה, screen = 153) is [=] 'growing' (צמיח"ה), for the Lord – blessed be He – grew a Crown in the Garden. And its name is 'a nut' (אגוז"י = 17), which is round from the outside, squared in the inside, and divided into two halves. Both are tied in each other. They are two and they are one, and this is what was hinted in the verse: "I went into the Garden of Nuts, to look at the green plants of the valley" (Song of Solomon 6:11).

All this is known to any complete kabbalist that received the secrets of the *Torah*, for the crownlets that are in the letters are a hint at the crowns. The Crown was hinted in them in the Book of Formation for those that know it and are familiar about it in the letters *AM"Sh* (אמ"ש) [the three mother letters], which are the vessels [also: Instruments] of Understanding. You will understand this from the secret of the instruments that are *Yud"Aluf* (11) letters. Their sign is 'whose Work is Intellect' (שמלאכת"ו בינ"ה = 864). And from it, you will also understand the Names of the Tree that is called the Tree of Life as well as the Tree of Good

and Evil, for both of them are in the Garden in the likeness of the fruit that is within the shells of the nut.

The fruits are of three kinds: The first is a fruit whose inside and outside are eaten like the citron and what resembles it; the second is a fruit whose inside is eaten and its outside is not like the nut; the third is a fruit whose outside is eaten and its inside is not like the palm. And who is not true toward himself should not enter the house of study. The hint is that Rabbi Akiva, who was true toward himself, entered [the Garden of *Eden*] in peace and went out in peace. But another one (Elisha Ben Abuyah) was not so, for there was a grudge in his heart. And being very wise in the *Torah*, the *Midda* of Judgment overpowered him, and he became corrupt during the trying and the consideration. And Rabbi Meir Ramon found its inside, but threw away its shell.

The one that gains the achievement of the *Sefirot* should take heed of the opposite *Middot*, lest he dies in the war of the inclinations. And the entire keeping depends on the one that enters the secret of each *Sefira* – concerning the matter of the letters in [the World of] Formation – putting his entire knowledge about the honorable and dreadful Name for His honor alone, and for nothing else.

Now, I will interpret for you how you should behave in the achievement of the Name by the potential of the recalled *Sefirot*, when you receive their abundance in your whole essence. Know that man has three matters in him, by which he achieves all his achievements. In the power of two of them, *Yud* (10) *Sefirot* are included without being separated five against five. And in one of them, there are *He* (5) *Sefirot* alone, and they are half of the other inner *Yud* that depend on the Intellect and the *Nefesh* together.
 Handwritten of the Intellect depend on the five Books of the

Torah [the Pentateuch], and *He* powers of the *Nefesh* depend on the five scrolls. The one is external and depends on the body, which enacts *He* external actions – as [it happens] with the [combination of] letters – according to the complete action that is in the body. They are the engraving through the touch of the fingers upon a pen. And the pen is in the ink, which is on the board upon which the letters are engraved. And new creations are renewed by them. And He builds His world and destroys it, until He says: “This is My Judgment”. And this action is an action of God, for, as man engraves letters whose matter is ink – and with the shank, he takes it from the inkwell and draws by it changing shapes – so the Lord engraves particular individuals that have changing shapes through the shank that represents the covenant [the male organ]. The ink comes down through the pipe moistened by the pen that drags it from the inkwell and shoots it as an arrow, until it reaches the board of the mysterious window. And it cleaves in the front, hardens, and dries. And it is captured and drawn from within until it grows in concealment. And it goes out to the light of the world being revealed externally in its appearance and concealed internally – in the likeness of the letter whose revealed part is recognizable, while the concealed part is hidden.

From this, you will understand the secret of impregnation (*Ibbur*), and I am not allowed to broaden it further because of the fear of the known ‘waste’ (האשפה = 391) that is recalled in the proverbs concerning the building of the Palace. The hint is at the layer of seed, which is blood in his pockets. And it is ‘a white seed’ (זרע לבן = 359), and it is a [=] *Satan* (שטן) that resembles the ink, which is black. And the secret of ‘black ink’ (דין שחור = 534) is [=] ‘the Spirit and the Almighty’ (רוח ושדי).

Behold, the carving (חקיקה) is hinted at, and it is the first action. And the hewing (חציבה) is the second, and it is the correction of the shapes in their matters, as the correction of every letter by ink. It is because the beginning is from a small (vowel) point in the shape of the point of a *Cholam* (חולם, *O* vowel), or the point of *Chirik* (חיריק, *I* vowel), or the point of *Shuruk* (שורק, *U* vowel) – whereof this is superior, that is inferior, and the other is in the middle. A power decides between them – between the entourage of above and the entourage of below; between the superior court and the inferior court. And this vowel point was hewed from above and carved below. It was hewed from the Holy Spirit and carved in the secular spirit [holy]. It ascends and descends, and it stands hanging in the middle. The *Midda* of Judgment is harsh in the midst of the letter. Its name is *Dagesh* [a punctuation mark that makes the sound of the letter harsher], and it is a middle point. The *Midda* of Mercy is weak and upon the letter – a hint at the surrounding. And its name is weak – soft and hard, the pattern of a hero. And *Cholam*, *Patach*, and *Kamatz* exchange with *Tzere* and *Segol*. For they are two kings and two servants – *Kamatz Gadol* and *Kamatz Katan*, which is called *Tzere*. They are two kings, one of which ordering about a big king, and one ordering about a small king. Behold, there are two powers – a big power and a small power; *Patach Gadol* and *Patach Katan*, which is called *Segol*. They are two servants, one ordering its power to be big and one ordering its power to be small. And the secret according to what we have recalled is in this shape, which is drawn here.

Ao Ae Au Ai Aaa Aa Aee A



There are three points in the *Shuruk* (שׁוּרֻק) instead of one middle point, to inform that the word includes three powers, and its supervision is upon the lower ones. And it always looks beyond – i.e. what its end is. When you sum up the two kings, which are *Kamatz* and *Tzere* – whose secret is small and big – it is a name and a servant free from his masters. You will find that the shapes of both of them are combined and equal to the shapes of their instruments, which are *Patach* and *Segol*. For these are included in one line and three points. This has one line, and these have three points like those. If so, the four of them determine the Work of the Chariot and the combination of these with those. And if so, all of them are two lines and six points for four shapes. By way of metaphor, concerning *Aaa Bee Ge Da* (אָ בֵּי גֵי דָּ), their punctuation is with four vowel points. Combine and invert them in all their revolutions, and you will understand from them the secret of “The counsel of the Lord (אֲדֹנִי) is with them that fear Him” (Psalm 25:14).

Know that the threefold *Shuruk* is a hint at a line that inclines toward the west, for the Divine Presence is in the west. And it is a vessel for the middle point. Know that the *Shva*, whose shape is two points under the letter, sometimes combines with the big king, which is the *Kamatz*. It will quicken its movement and change it into an elevation, to resemble the king who sits on the throne – which is the *Cholam*. It is that which is combined with the small king that is called the small king, and it is the *Patach*

big, and two are small and changing. And it [the *Patach Gadol*] quickens its movement alone and does not change it. And so, it combines with the *Segol* and quickens its movement. But it does not change it. It never combines with the *Tzere*, and it resembles it in its shape, but not in its sequence. And the movement of both of them is opposite, for this delays the movement and that quickens the movement. “The vowel points are in the letters in the same way that the *Neshama* (upper soul) of life is in the bodies of the human beings”. And the number of all the vowel points with the *Dagesh* is *YD”A* (יִד”א = 15), and their hint is: “The palm of the ‘hand’ (יָד”א = 15) that ‘wrote’ (כָּתַב”א = 423)” (Daniel 5:5). And the generality of the lines in weakness is *Bet”Alef* (בִּ”א = 3). And it was already hinted in the secret of “I love ‘them that love Me’ (אֶהֱבֵם”י = 18); and those that seek Me earnestly shall find me (יִמְצְאוּ”מ = 96)” (Proverbs 8:17).

[The shape of the Letters – Hewing and Carving]

Behold, the hewing is hinted in the human action from which the divine action will be known, for the work praises or denounces its master. And if it is wonderful, the praise will be wonderful.

All the shapes of the Work are divided into three kinds, whose sign is 'a praise' (שב"ח = 310). And their hint is: "He binds' (חב"ש = 310) the floods from overflowing" (Job 28:11). They are shapes of a part in the likeness of the whiteness on the board, or the blackness upon the whiteness, as the letters are on the page. And a protruding shape and a sinking shape are in the likeness of the golden seal upon the wax. The second two shapes are the opposite, and the first is in the middle between them, for it does neither protrude nor sink. When the sun shines for us from the east, it shows us a protruding shape, and the light is compelled by it. And when it sets in the west, its shape sinks for us, and the darkness is compelled by it.

Indeed, the shape of the letters is in the likeness of a part that inclines towards the protruding one, as the shape of the eyes protruding against the letters. That protruding shape returns to be very thick and crude in the matter of its uniqueness, referring to the secret of the *Urim* and *Tummim*. And it is drawn within the eyes of the head. The letters illuminate the eyes when they set in them. And from there, the power moves to the heart and sets in it as something protruding. The heart receives it, completes in them its action, and goes out from potential into action by achieving the concealed wonder. Whoever sees the letters

concealed action resembles – according to the value of this wonderful divine deed – to the one that does not know the letters and sees them written in a book, so that nothing will go from them into his heart to understand what they are saying. And he will not achieve their meaning in any way. So is the one that sees the human body and does not achieve its matter, for it is impossible for him to know why he was created, what the matter of his existence is, and what the essence of the intention in him is. As the body has changing matters, so does each letter.

From here on, if you are wise you will understand the recalled hewing. Behold, "He carved and hewed them" is said [in the Book of Formation], and the hewing is to mean that it is delicious and tasty, for it is handsome and nice. And its opposite is when it is ugly and banned. "He weighed them" – resembles the actions of the human nostrils. Know this from the secret of the *Shekel* [a currency] at the Sanctuary in the saying: "Half of a *Shekel* after the *Shekel* of the Sanctuary (...) to make atonement for your *Nefashot*" (Exodus 30:13). For the secret is: "That there be no plague among them when you number them" (Exodus 30:12). And the plague is stopped by the smell of the incense: "And the Lord smelled the sweet smell" (Genesis 8:21). And the weighed settles the opinions, and the nostrils weigh the odd and even hours by the virtue of counting. It was written: "And breathed into his nostrils the breath of life" (Genesis 2:7). And the one that weighs the letters should look at the secret of recalling the Names with the concealed breaths, which are sealed in all the wisdoms. And in them, he will live after death. Behold, the recalled weight and smell converted that exchange by changing the appearances that are seen by the eyes and resemble colors and natures. For the natures are changing shapes,

converting this into that – the shapes of bread into the shapes of blood, the shape of dough into the shape of bread, the shape of flour into the shape of dough, and the shape of an herb into the shape of an ear [of corn]. Behold, this is backward and forward: Herb, ear [of corn], wheat, flour, dough, bread, and blood. And behold, 'an herb' (עש"ב = 372) has [=] 'seven' (שב"ע) shapes when it reaches the fed body. Indeed, it is like this in man. But when an ox eats an herb, it immediately turns into blood in its body. And their sign in man is D"l O"Q Ch"Sh O (ד"ל ע"ק ח"ש ע" = 582).

[Letter Permutation]

The colors change, and their first one is white, for it receives all the colors in the secret of the white fire. Their last one is black, for it is the essence of all colors in the secret of the black fire. The Lord carved the essence of the *Torah*, which is Israel, in its beginning, which is the Genesis. And the saying of those of blessed memory hints at this: "The thought of Israel came before all" – for they are the essence of the entire [World of] Formation and the seal of the entire existence. For they are the seal of the entire *Torah*. *Kabbalah* testified about this that it should be written in the sight of all Israel – in the end of a last method that is unique for itself and in the middle of the method that is in the likeness of the seal: "In the sight of all Israel" (1 Chronicles 29:25).

Their combination 'included a tenth Tree' (כל"ל איל"ן) (עשיר"י = 761) including ten *Sefirot*. And thus, their number is [=] 'the *Sefirot* (הספיר"ת). They are the valleys of the Active Intellect, and they are deeper than the deep. Their hint is: "Deep calls unto deep at the voice of Your cataracts" (Psalm 42:8). And adjacent to it, there is: "All Your ways and Your billows are gone over me" (ibid.). Thus, the exchange (*Temurah*) of the letters is deeper than the complete emptiness; and it ascends and descends. Sometimes, the exchange illuminates the eyes, and sometimes darkens them. For the eyes see when the light is in them, and they are open. And in the light, they distinguish among the exchanges, which are a sign and life, a blessing and a curse, good and evil, foolishness and wisdom, grace and ugliness, seed and wilderness, and slavery and government. The place of danger is in the

exchange, for if the eyes are blind they do not see in the light.

The preparations went out with exchanges in opposite matters, for I have heard that the fools turn the word “‘Under its shadow’ (בצל), I delight to sit” (Song of Solomon 2:3) and say ‘crucified’ (צלוב), which is a permutation. Whoever interpreted it like this and based himself on this said: “‘Under the shadow of the crucified’, I delight to sit”. And he did not know the saying: “His body shall not remain all night upon the tree” (Deuteronomy 21:23). And the evidence is: “For he that is hanged is a reproach unto God” (ibid.). He would not have been delighted to sit under its shadow, and the one that wishes to hang should hang on a big tree. This is stupidity and evil from the one that brings out the words of the *Torah* to prostitution. For, if the Song of Solomon – which is the most holy – would be secular and the matters would have been in their simplicity – God forbid – all its words would have talked about the physical love of bride and groom alone. And “Far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity” (Job 34:10). No whole sage, who is from the children of Israel – who are a holy seed – from the children of Abraham, Yitzchak, and Jacob, and the disciples of Moses, Aaron, David, and Solomon should think that the Song of Solomon is nothing but a metaphor for the congregation of Israel with the Lord. For He is for it as a groom that is complete in everything. And it [Israel] is for Him as a bride that is complete in everything. He is according to the divinity, and it is according to humanity. The cleaving and the love between them is combined by the way of ascension and descent – this goes up and that goes down: “Who is this that comes up out of the

wilderness” (Song of Solomon 3:6); “I went down into the garden of nuts” (Song of Solomon 6:11). This hints at the virgin whose blood of virginity should be blessed with “That shows a nut as the Garden of *Eden*, etc.”.

The shape of the combination concerning both of them is as the shape of male and female – man and woman – and the Divine Presence is between them. It is the known seal of *Y”H* (יה” = 15), or you may say half the Name, for its word is filled from its half. If they are worthy, the Divine Presence is between them, and if not, it departs from between them. And they are left as a fire that consumes fire, as it is written in the chapters of Rabbi Eleazar, and also as a bride and groom. The human love does not combine with the divine, but only after a great study of the *Torah*, after a great achievement of wisdom, and after receiving prophecy. It is the secret of the *Torah* that is ‘a bridegroom’ (חת”ן = 458) – ‘a *Taw*’ (ת”ו) within ‘grace’ (ח”ן = 58). [*Chef*] is Wisdom on its right, and [*Taw*] is prophecy on its left. *Nun* is the bride. The sign of these ten *Sefirot* in general is as it follows.

AB, GD, HW, ZCh, TY

אב, גד, הו, זח, טי

Their generality is ‘bride’ (כל”ה = 55) – a hint that it includes ten *Nefashot* that have ten changing shapes. But they are of one kind, and they have one cantor that speaks and leads. And all look at him, encamp according to him, and go according to him. The rest are nine people – three

Cohens, three *Levis*, and three *Israels* (three courts). And the tenth will be holy to God, and includes the square of the ten *Sefirot* according to this shape.

A D T Y W K H L W M T S D P A Q

א ד ט י ו כה לו מט סד פא ק

Alef (1) times *Alef* [is *Alef*]; *Bet* (2) times *Bet* is *Dalet* (4); *Gimel* (3) times *Gimel* is *Tet* (9). *Dalet* times *Dalet* is *Y"V* (16) – and so are all. *AGW"Y* (אגו"י = 16) is like this: *A"V* (א"ב = 3) is [=] *Gimel*; *Gimel* with *Alef"Bet* is *Waw* (6); *Dalet* (4) with *AB"G* (6) is [=] *Yud* (10); *He* (5) with *ABG"D* (10) is [=] *Y"H* (15), for *ABG"D* equals ten. And with *He*, they are *Y"H*. And so are all up to *Nun"He* (נ"ה = 55). When you count what is added to the square, it will be in its generality *ShK"Y* (שכ"י = 330). And the rest is *Nun"He* (נ"ה = 55). And behold, their secret is the 'Divine Presence' (שכינ"ה = 385). Now, you have learned from this that it includes 'the ten *Sefirot* without essence' (עשר קדו"ש = 1413). Their number is 'holy' (אור"ר = 410), which is the secret of 'light, light' (אור"ר = 414). And their hint will be known from "Let there be light, and there was light (אור"ר ויהי אור"ר = 470)" (Genesis 1:3). *Alef Waw Resh* (א"ו"ר = 623) are [=] 'the Holy Spirit' (רו"ח הקדוש); [=] *Alef Waw Resh* (א"ו"ר) are [=] 'man and woman' (איש ואשה), *ThAG"Y* (תאג"י = 414) crowns. Behold, now I will reveal to you why they were called 'without essence'.

A G W Y YH KA KCh LW MH NH

א ג ו י י ה כה לו מה נה

Know that these letters also determine the ten *Sefirot* from which they were compelled, and their number is *Y"V* (י"ו = 16) letters. And so, the square that I have written for you is also [=] *Y"V* letters. Therefore, their number is *Lamed"Bet* (ל"ב = 32). The generality of the first ones in their calculation equals *HY"M* (הי"ם = 55). Sum them up and you will find them to be 'without essence' (בלימ"ה = 87). And their secret is [=] 'the sea of the heart' (ים"ה) – i.e. the heart roams and spreads in the sea of Wisdom. And it is the sea of the ten *Sefirot*, and they have the recalled three books [book, story, and storyteller; see the Book of Formation]. The number of the first way is *Nun"He* (נ"ה = 55). The number of that which we have written here is *Resh"Kaf* (ר"כ = 220), and the number of the square before it is *ShP"H* (שפ"ה = 385). And the generality of the three counts according to their number equals 'a night of watching' (ליל שמרי"ם = 660), and its secret is [=] 'the time of the end' (ע"ת ק"ץ). And behold, it is combined as [=] 'know the *Nefesh*' (הכ"ר הנפ"ש): "And his throne is as the 'sun' (שמ"ש = 660) before Me" (Psalm 89:36). The secret of 'without essence' (בלימ"ה = 87) is [=] 'His throne' (כסא"ו), and the secret of [=] 'His throne' is [=] 'the moon' (לבנ"ה). And [=] 'the moon' is as the sun 'before Me', and they resemble – and understand with them the secret of 'before Me' (נגד"י =

67), which is [=] 'Understanding' (בינ"ה) including [=] 'Capricorn and Aquarius' (גד"י ודל"י), which are the servants of 'the planet Saturn' (כול"ב שבת"י) (760 =) – whose secret is [=] 'My thought' (מחשבת"י). "And all is the Intellect of My thought, and whoever achieves it understands My thought". Behold, the moon is in the Intellect, and the 'Wisdom' (חכמ"ה = 73) is [=] 'as the sun' (כחמ"ה) – and know them! When you know them and recognize the bond of the birth with time, you will understand from them the abundance that is abounded from the abounding one to its receiver.

Know that the three ways of the *Sefirot* that I have written for you are in their secret 'Understanding' (בינ"ה = 67). Its interpretation is *Yud"Bet* (י"ב = 12) times *Nun"He* (נ"ה = 55), which equal 'the time of end' (ע"ת ק"ץ = 660). And all is 'a drug' (ס"ם = 100), and it is 'a secret' (סת"ר = 660). Their secret is 'by His right hand' (ימינו = 116); *Waw* (ו' = 6) times 'right' (ימין = 110); "The Lord has sworn by His right hand" (Isaiah 62:8); "For the portion of the Lord is 'His people' (עמו = 116)" (Deuteronomy 32:9); "And does make expiation for the land of [=] 'His people'" (Deuteronomy 32:43); [=] "Against them" (עלי"ו) will He thunder in heaven" (1 Samuel 2:10); "And it became a rod [=] 'in his hand' (בכפו = 118) (Exodus 4:4) – 'in his right hand' (בימינו = 118). All these are the hints at the Intellect that resembles the moon. And so, truly 'the sun and the moon' (חמ"ה ולבנ"ה = 146) order for man [=] 'Wisdom and Intellect' (חכמ"ה ובינ"ה), if he was worthy of knowing their movement according to the secret of impregnation. And if he was unworthy, they are for him as [=] 'angels of harm' (מלאכ"י חבל"ה). And behold, Wisdom and Intellect are two. Know that in the seal of the

three ways together, which equals 'a killing curse' (קלל"ה) (660 =), there is [=] 'the power of My blessing' (כ"ח ברכת"י), for [=] 'the reward and punishment are inverted' (גמול ועונ"ש נהפ"ך) in them. And in them, [=] 'the night and the days are alive' (הליל"ת והימ"ם), for by them [=] 'our Lord revives the dead' (חי"ם), for by them [=] 'our Lord revives the dead' (אלהינו מחי"ה המתים) – by the power of time upon which every belief hangs. And whoever does not know and recognize it has a *Neshama* for nothing. The secret of 'time' (זי"ן מ"ם נר"ן = 253) is *Zain Mem Nun* (זמ"ן = 97) is the first superior [=] 'matter' (החמ"ר). And it is [=] 'created' (נבר"א) with its number, and this is its secret according to the shapes of the *Sefirot*. "Grow wise in it and understand it".

A
AB
ABG
ABGD
ABGDH
ABGDHW
ABGDHWZ
ABGDHWZCh
ABGDHWZChT

א
אב
אבג
אבגד
אבגדה
אבגדהו
אבגדהוז
אבגדהוזח
אבגדהוזחט

And so will you complete up to the last column, which is of *Kaf"Bet* (22) letters. And then, the number of all the shapes will be 'the matter' (החמ"ר = 253), whose secret is [=] 'created' (נבר"א) according to the letters by the way of their delegation from *Alef* up to *Taw*. About them, it was said: "Your testimonies are 'wonderful' (פלאות = 517). Therefore does my soul keep them" (Psalm 119:129).

Know that the count of the generalities that you will count with the sum of the *Kaf"Bet* letters equals *Resh"Resh* (ר"ר = 400), which are six thousand and also *He* (5). If you sum them up, you will find 'a *Cherub*' (כרוב = 228), which is [=] 'the Tree of Life' (עץ חיים). If you eat from its fruits, you will also be [=] 'blessed' (ברוך) and live forever. Furthermore, you need to invert it from its end to its beginning, until it will be drawn complete with the seal of Solomon in six lines by this way. And all is like this up to *Alef*.

Th
ThSh
ThShR
ThShRQ

ת
תש
תשר
תשרק

Then, the word *Alef"Tau* (א"ת = 401) will be the seal. Then, you will find one *Cherub* on this edge, and one *Cherub* on the other edge. You will know that the two *Cherubim* of gold that are screening the cover of the ark are in the secret of the Divine Presence, as in the saying: "And He placed at the east of the Garden of *Eden* the *Cherubim*, and the flaming sword that turned every way to keep the way to the Tree of Life" (Genesis 3:24) – to keep the *Cherub* by the Holy Spirit. You will find the hint at 'turned every way' in the hint of the word endings of the first verse in this writing: *Th'Tz'H' Th'N'H'* ('ת'צ'ה' ת'נ'ה') (Proverbs 1:20). Indeed, the word headings are also a hint – *Ch'B'Th' B'Th'Q'* ('ח'ב'ת' ב'ת'ק') – to inform by them when the world was created. And it will be known from them that world was created 'in *Tishri*' ('בתשרי' = 912), and the proof is that it is the Day of Judgment. We say: "This day, the beginning of Your actions are a recalling for the first day, for it is a statute for Israel and an ordinance for the God of Yaakov" (Decree of Rabbi Cahana, paragraph 23, letter *Alef*). And behold, its head is *Chet* ('ח' = 8), its end is *Kuf* ('ק' = 100), and its midst is *Bet"Tau* (ב"ת = 402): "And afterwards, she bore a daughter and

called her name 'Dinah' (דִּינָה = 69) (Genesis 30:21). It is the *Midda* of [=] 'the Judgment' (הַדִּיּוּן), for the shape of Yaakov is engraved upon the throne of honor. If so, behold, the secret of one 'Cherub is created' (כְּרוּב נִבְרָא = 481), and its secret is [=] 'left and right' (יְמִינִי וּשְׂמָאִלִּי). And it is [=] 'a Tree of heaven' (אֵילָן שָׁמַיִם). Behold, the number of the shape turning every way that is recalled is 'Kaf'Chet is a circumference' (כ"ח הַק"ף = 213). And its secret is [=] 'the power of the face' (כ"ח הַפְּנִינִים), and it is [=] 'the power of action' (כ"ח הַפְּעֻלָּה) – the potential of *Alef* being on top of them. Know them and understand them, for all depends on 'you' (בָּרְךָ = 22). And it is the leader of the species. Its hint is, 'I will know the hill' (אֶכֶּדֶר = 444) of joy. And when you multiply the number of the *Sefirot* with each other, their number will equal 'it was created with Nun'He (55) and Lamed'Bet (32)' (נִבְרָא = 352). And when you invert them, you will find this second name: "There, He made for them a statute and an ordinance, and there He proved them" (Exodus 15:25).

Now, I will return to the words, "Combined them". Know that the combination (*Tzeruf*, permutation) resembles what the ears hear. For the ear hears, and the sounds combine according to the shape of the melody and the uttering. The witnesses are the violin and the harp, which combine their sounds. And in the combination of the sounds, the ears hear the change and the exchange of love in the strings. And the chords that are smitten with the right and the left hand move and bring the sweet tune to the ears. From them, the sound travels to the heart, and from the heart to the spleen. And the joy meanwhile renews itself through the pleasure of the changing melodies. It is possible to renew this only in the shape of the combinations, and it is

likened to the letter *Alef* by way of metaphor – and move from it to another chord – either *Bet*, *Gimel*, *Dalet*, or *He*, i.e. the second chord, the third, the fourth, or the fifth. For we should stand in the fifth by way of metaphor. And from there, he will revolve the strokes and renew in the revolution. Melodies and tunes are revolved through the heart in the ears.

So is the matter of combination (*Tzeruf*) – to revolve the letters from the outside by the pen in the shape of the combinations of the letters *AM"Sh* (אִמְשׁ) like this: *AM"Sh*, *Ash"M*, *MSH"A*, *MA"Sh*, *ShA"M*, *ShM"A* (אִמְשׁ, אִשְׁמ, מִשְׁא, מִשְׁא, אִשְׁמ, אִשְׁמ). And so, everything is like this, and so is everything that resembles them.

[Perceiving through the *Nefesh*]

If so, I have already revealed to you all that is revealed and that is achieved by the feeling. You should be informed that from now on whatever will be found in this matter by the power of imagination is for the achievement of the second inner [quality – the *Nefesh*]. I will give a short preface before this, and it is much needed according to my intention concerning this matter. I will say that it was already interpreted by a symbol that man is combined from three changing matters. The first – man [himself] – is combined from the four elements, which are combined from the four prime shapes. And they are those whose matter is one. And it is the first lower matter whose existence is in potential. The border of its place is within the wheel of the moon, which is the last of all the wheels – and the wheels surround each other. The second – the *Nefesh* that is abounded from them – is a shape for the First Matter. The third is the intellect, and because the existence of the body was preceded by other shapes – and there are seven shapes – this eighth shape came to be and hanged down from the wheel of the zodiacal signs – which is the eighth that surrounds the seven. From it having growth, it was known that its power spreads in the beginning upon what is heavier than it. And from it, the body grows. With this, it resembles the growing trees and the weed. It is the first action of the *Nefesh*, which is the action of the body. It itself includes seven actions known by all from the power of the feeding that acts upon the one that is fed through the food, until the food returns to be feeding and fed. All this power is earthly, terrestrial, and inferior, and it does not require a superior wheel, for it is enough for the *Middot* of the elements – which are cold,

heat, moisture, and dryness – and what was compelled by them – from the qualities that are left and are compelled by these four.

Therefore, it was said that the inferior (...) is perfect, and moreover that its power spreads, ascends, and abides in the heart. And it is called alive, and it is an action of the *Nefesh*, which is second to the first, as in the witness of *Kabbalah* of the *Torah*. For all the plants do not require a living wheel, since they were created on the third day before the wheel-like powers of the living beings. But the living [constellations] require them, for they were created on the fourth [day]. And the living *Nefesh* was created on the fifth [day]. On the sixth [day], one watery and another earthly [beings were created]. And if so, they are two living kinds: One is “Swarms of living creatures” (Genesis 1:20) – the watery; and [the other is] “Riotous” (Proverbs 20:1) – the earthly and swampy inclining to the earthly. And another is an earthly living creature.

Behold, the waters are moist and cold. Their cold is from the side of their shape, and their moisture is from the side of their matter. The cold and the moist cannot be alive, and how can a living *Nefesh* exist from the waters? The waters receive the potential from the moon, which is the small light. And against them, it was said on the second day: “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (Genesis 1:6). And the *Midda* of the waters is *Chesed*, and its secret is ‘the snow’ (שלג = 333) beneath the Throne of Glory. It is [=] ‘the darkness’ (החש"ך), for it was said: “Darkness of waters, thick clouds of the skies” (Psalm 18:12). And as a hint for their achievement, Rabbi Akiba said: “When you reach the pure marble stones, do not say: Water, water.

For it was said: 'He that speaks falsehood shall not be established before My eyes' (Psalm 101:7)" (*Hagigah* 14).

Their saying 'stones' determines two kinds. And so, it was written: "And He shall stretch over it the line of confusion, and the plummet of emptiness" (Isaiah 34:11). And one is the stone of drinking from which the world was established. And drinking is a name that determines two matters. One is from the word 'to fix the foundation of' (שתי) – i.e. the basis; and the other is from "And the drinking (שתיה) was according to the law" (Esther 1:8). Therefore, it was said that from there the Lord waters all the Trees, and this is an eminent secret. The second is a sapphire stone – the likeness of the Throne. This surrounds all and that is surrounded by all. Therefore, there is an essence of difference between them, and they are not one thing in their essence. Whoever says that their essence is one says lies. But truly, they are called by one single name, and it is the name 'water'. And he who reaches this achievement should resemble by his achievement the firmament that divides the waters from the waters. And he should also divide the superior waters from the inferior waters.

It was found that the dividing ones are three concerning the matter of the waters, which are called Wisdom. And they are God, the firmament, and man. This should be known from the *Torah*, which said about the firmament, "And let it divide" (Genesis 1:6); and about the Lord, "And God divided" (Genesis 1:4). And about men, which is Israel alone, it was said: "And you My sheep, the sheep of My pasture, are men" (Ezekiel 34:31) – you are men and not the other peoples. And it is the secret of "Let us make man" (Genesis 1:26), for the rest are cattle, animals, and fowls. They are called by the name 'men' by the combination of the name and the change in the matter in

combination with a Living Name. And if so, Israel is set apart from the nations, for it was said: "And have set you apart from the peoples, that you should be Mine" (Leviticus 20:26). And it was said: "Then, you shall be My own treasure from among all people, for all the earth is Mine" (Exodus 19:5). Only, they are those who separate, for it was said: "You shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and you shall not make your souls detestable by beast, or by fowl, or by anything wherewith the ground teems, which I have set apart for you to hold unclean" (Leviticus 20:25). And it was said: "This is the law of the beast, and of the fowl, and of every living creature that moves in the waters, and of every creature that swarms upon the earth. To make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten" (Leviticus 11:46).

Know that the secret of 'swarms of living creatures' (שרץ) (נפ"ש חי"ה = 1043) is very great for the complete kabbalist, and one of its secrets is [=] 'a swarm that recognizes the object' (שרץ מכיר החפ"ץ). And it is [=] 'a crown that keeps the drop' (ת"ג שומר טפ"ה) whereof the imagined body is. It is divided into two 'bloods' (דמי"ם) = 94) – [=] 'blood and blood' (ד"ם וד"ם). And so, "Swarms of living creatures" (Genesis 1:20) is in *Gematria A"GM* (אג"ם = 44), whose secret is [=] 'a blood' (ד"ם) including [=] 'father and mother' (א"ב וא"ם). It is 'the complete Explicit Name' (ש"ם מפורש מל"א) = 1037) in its uttering, for [=] 'living creature' (נפ"ש חי"ה) = 453) is [=] 'half the Name' (חצ"י הש"ם). And while it runs and moves, it is complete. The secret of "Let the waters swarm (ירצ"ו) = 701)" is [=] 'the heavens wish' (ירצ"ו)

השמי"ם); [=] 'Mem is the drawing of the Name of Y"H (מ' ציר"ר ש"ם י"ה) 'formed' (וייצר) with two inclinations, with two Yuds – 'inclination, inclination' (י"צ"ר י"צ"ר = 600). 'Six hundred' (ש"ש מאר"ת) = 1047); [=] 'Lie and truth' (שק"ר ואמ"ת) are sealed in the formation of man; [=] 'with He, male and female He created them' (בה זכ"ר) (ונוקב"ה בר"א אות"ם); [=] 'the evil imagination is right and false' (הדמיון הר"ע צוד"ק ומכו"ב) – and understand this! Behold, it was said: "Let the earth bring forth the living creature after its kind" (Genesis 1:24). And it [the living creature] is earthly, and the nature of the earth is moist and dry. And the moist receives a shape, when it is mediocre and a little dry as well. But the moisture in water receives the shapes after it retrospectively inverted with any imagined vanity – which is called a reflection (בבואה), for it appears in it (באה בו). From this, you will understand that from this layer of seed the vague reflection comes. And ink and menstruation are from the secret of 'a golden hand' (זה"ב י"ד = 28), whose translation is [=] 'that comes in him' (דהב"א ב"ו). The dryness also receives all this through the brilliance in the mirror, which is called Speculum. And the action of the earth on the sixth is as the action of water on the third, as the fire and the wind acted upon the first and the fourth. There is no pair for the seventh besides the congregation of Israel, and this is the way of the hint and the eminent secret.

ABG ChTh
DHW TTh

אבג חת
דהו טת

Know that the secret of *Taw*"*Taw* (ת"ת, *Tiferet*, Beauty = 800) is [=] 'two and two' (שני"ם שני"ם). And with this, the secret of *Chet* (8) and *Tet* (9) *Sefirot* is: "There went in two and two unto Noah into the ark, 'male and female' (זכ"ר ונקב"ה) (Genesis 7:9) – 'this' (ז"ה = 12) is in two. *Zain* (7) is the head [male]; *He* (5) is the tail [female]. And the secret of what is in them (כר ונקב) is *Chashmal* (ח"ש מ"ל, electrum = 378) – sometimes *Chash* (ח"ש = 308), and sometimes *Mal* (מ"ל = 70). You will understand its truth from the secret of half 'silver' (כס"ף = 160) and half gold. And both will tell you when you speak to them – so 'silver' (כס"ף) and half gold. You will understand this from the matter of the first man 'whose sacrifice' (קרבנו"ו = 358) was – as it was said by our Rabbi of blessed memory – that an ox that was sacrificed by man had one horn. For it was said: "And it shall please the Lord better than a bullock that has horns and hoofs" (Psalm 69:32). It is written 'horns' (מקר"ן = 390) [in the plural], and both are one equal number. The secret is that *Yud* (10), the number of the 'books' (ספרי"ם = 390) is [=] 'male and female' (זכ"ר ונקב"ה). And when you take/set in it two in number, they will be *Yud* (10) letters with *He* (5) words that include *Yud*"*He* (15) squared – [=] 'the Divine Presence' (השכינ"ה). And so, the male and the female equal *Y"H* (15) special Names. The rule of 'all is Mount Sinai' (הכ"ל ה"ר סיני"י = 390), and they include [=] 'each Name' (כ"ל ש"ם) – and all the more so [=] 'the name of man' (ש"ם האד"ם), whose secret is [=] 'the name of father and mother' (ש"ם א"ב וא"ם). This is [=]

'the origin of blood' (מקור דם), and from it [=] 'a child is formed' (יליד נוצר) – 'the origin of the blood' (מקור) (395). And behold, [=] 'the origin of birth' (מקור), combined [=] 'Name and blood' (שם ודם = 390) – [=] 'an androgyne' (אנדרוגינר). Consider the set, and you will understand that the thing is so. And both are [=] 'binding the Nun and the fish' (אסר נון ודג). And you will understand this from "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washes his garments in wine, and his vesture in the blood of grapes" (Genesis 49:11). For the Name of *Ayin*"Bet (72) is sealed 'with wine and with blood' (ביין וברדם = 124). And their secret is [=] *Eden* (עדן). Behold, two secrets are born from the secret of the vine with the grapes, for 'Garden' (גן = 53) is combined from the *Ayin*"Bet (72) faces. And from them, you will know that 'there are' (יש = 301) grapes in the garden. When you combine 'vine' (גפן) with 'choice vine' (שרקה), you will find a combined garden with 'a minister of spice' (שר קפה = 685), which is [=] 'the Minster of the Interior' (שר הפנינים).

Know that the secret of 'male and female' (זכר ונקבה) (= 390) is [=] 'heavens' (שמים), including *Zain*"Chet (ז"ח = 15) Names. *Zain* (7) of them are merit[s] in the name Jacob (יעקב = 182), whose *Midda* is the *Midda* of truth. And it is the *Tiferet* (splendor) that is carved upon the Ten Commandments, for its words are *QO*"B (קע"ב = 172) and the number of their letters is 'twenty' (עשרים = 620). And they are [=] 'the ministers of the people' (שרי ע"ם), and their secret is [=] 'spirits' (רוחות). Behold, 'the crown of Jacob' (כתר יעקב = 802) exists when [=] 'the Holy Spirit is in the Garden of *Eden*' (רוח הקדוש בגן עדן) for [=] 'man and woman are witnesses in the Garden'

(אי"ש ואש"ה עדי"ם בג"ן). Indeed, *Chet* (8) of them are demerit[s] as the name Yitzchak, whose *Midda* is the *Midda* of fear, 'and the ram' (והאילל) is a loyal witness. And therefore, the name of his wife is 'Rivkah' (רבקה = 307). Both are two opposites, for her *Midda* is the hard *Midda* of Judgment. For it was said: "And she made haste, and let down her pitcher" (Genesis 24:46). The proof is that the ring is on her nose, and the bracelets are upon 'her hands' (ידי"ה). They are 'as the pitcher of time' (כד"ה = 131) upon 'her nose' (אפה), starting from 'the morning' (הבקר) "Because of dread in the night" (Song of Solomon 3:8); 'and the bracelets' (והצמידים = 205) are upon her hands [=] 'ordering the hands' (מצי"ה ידי"ם) upon her hands – powers acted upon her powers. And therefore, she turns the intention of Yitzchak: "But the Lord your God turned the curse into a blessing unto you, for the Lord your God loved you" (Deuteronomy 23:6). And this is when [it was said]: "Now Yitzchak loved Esau, because he did 'eat of his venison' (ציד בפיו = 202)" (Genesis 25:28). For [=] 'it floated in his hands' (צף בידי"ו).

The hands are the hands of Esau, which are the *Midda* of the sword. And you will live by the sword: 'A murderer might laugh' (רצוח עשוי לצחוק = 918), and Rivkah loves Yaakov. There is no explicit meaning there. Therefore, he defeated her with delights, for he who worships out of love does not resemble the one that worships out of fear. For he who worships out of fear asks for a meaning of his worship. And if he does not receive a meaning, he turns [away] from his master. But concerning he who worships out of love, all his work always receives a meaning. What are the Special *YHW*"H *Y*"H (יה"ה = 159)? They are six 'called' (מכוני"ם = 166) Names [six letters]. And behold, the complete seal is *YH*"W

(יה"ו). Behold, *ShP"Y* (שפ"י = 390) is 'an edge' (קצ"ה = 195) from here as well as [=] 'an edge' from there. And the hint is one *Cherub* from this edge and one *Cherub* from that edge. From the ark cover, there will be two *Cherubim*.

Cherubim written in the plural are *Netzach* (Victory) and *Hod* (Glory). Moreover, put upon this the *He* (5) Special Names [*YHWH*] that are two called Names [*Adonai*], and you will find all sealed 'with *HWY"H* (בהוי"ה = 28) – with the holy Names. For all 'was' (הי"ה = 20). The hint is: "He has showed his people the power of his works, that he may give them the heritage of the heathen" (Psalm 111:6); "That they might keep His statutes, and observe His laws" (Psalm 105:45). When you multiply *Kaf"Chet* (כ"ח = 28), its secret will be 'a day' (י"ם = 56), for the *Y"W* (16) called Names are equal to *Mem* (40) Special Names. For this is always like this through the Special Name, which equals *Bet* (2) according to the secret that they are 'one, one' (אח"ד אח"ד = 26) in the equal division. The Name will equal 'one, one, one, one, one' (אח"ד אח"ד אח"ד אח"ד אח"ד = 65) – *He* (5) times. And behold, the secret is: "*Bet"He* (ב"ה = 7) did He create them". For two of these are always five of those. And also, one of these, when it is a complete [Name of] *Kaf"Waw* (26) [letters], is according to the Name two and a half. Behold, each one is two and a half. And thus, this is five and that is two. The hint is 'fifty years' (חמשי"ם שנה = 753), which is in *Gematria* [=] 'five years' (חמש"ה שנים): "And you shall hallow the fiftieth year" (Leviticus 25:10).

'Created them' (ברא"ם = 243) is [=] 'Abram' (אבר"ם); [=] 'I will bless his hand' (אבר"ך יד"ו) – i.e. an ink for the time of exile, whose number of years will be *A"RKB*

(א"רכב = 223), one thousand two hundred twenty two years. And it will be completed on the fiftieth year. The Christians will complete the year one thousand two hundred ninety, and this is what was hinted in his saying: "That which is inscribed in the writing of 'truth' (אמ"ת = 441)" (Daniel 10:21). For inside his words he said: "Daniel had a dream and visions of his head upon his bed. 'Then' (באד"ן = 67), he wrote the dream and told the sum of the matters" (Daniel 7:1). They are the acronyms of 'truth' (אמ"ת = 441) being equal to 'one thousand two hundred ninety' (אלף מאתים תשעים) – 'he told the sum of the matters' (רא"ש מלי"ן אמ"ר = 872), [=] 'from the land of Israel' (מאר"ץ ישראל); 'he wrote the dream' (חלמ"א = 501), [=] 'the potential of the mother for the daughter' (כ"ה א"ם לב"ת).

The land of Israel is higher than all the other lands, and its name is the inheritance of peoples. And 'the window of crowns' (חלון תגי"ם = 547) is sealed upon her. And it is the [=] 'virgin drop' (הטפה הבתולה), [=] 'a drop [that is called] 'a living creature' (טפה נפש חי"ה). And this is: "Let the earth bring forth the living creature after its kind" (Genesis 1:24). It is the known earth, and the sign of the earth is one thousand two hundred ninety. And it is the land of Israel, which was the land of Canaan – which is 'the heart' (לב = 32) of the world. And this is: "He binds the streams that they do not 'trickle' (מבכ"י = 72)" (Job 28:11).

It is known that the power of Saturn is against it in the stars, for it is higher than its friends. And behold, the high deserves the high, and Israel is a nation that is higher than all the other nations. "For one higher than the high watches, and there are higher than they" (Ecclesiastes 5:7).

And the high is the earth of Israel, and a higher that keeps it is Saturn. And Israel is higher than the both, and this is interpreted.

Know that, when you sum up a watery 'living creature' (נפ"ש חי"ה = 453) with an earthly [=] 'living creature' (נפ"ש חי"ה), you will find between them 'the essence of the difference' (תכלית ההבדל = 906). But both have [=] 'a permission' (רשות) to come as twins – i.e. they are letters of the nature, meaning that they are natural letters in the world, in the year, and in the *Nefesh*. But the languages are conventional, and the shape of our letters and the sum of our tongues alone are divine actions. The secret of the two *Nefashot* is [=] 'Saturn, Jupiter' (שבת"י) (שק"ו צי"ת) *ShQ"W TzY"Th*, which is the name of *Mem"Bet* (42). For the head of *AB"G YTh"TZ* (אב"ג ית"ץ = 506) is Virgo and Pisces, and its secret is [=] 'Virgo and Pisces' (בתול"ה ודגי"ם). For its head was connected with two zodiacal signs, and its end was connected with two stars. And they make 'the firmament fire and wind' (הרקיע א"ש ור"ח = 906), and the zodiacal signs make 'a watery and earthly ink' (דיו = 506), for its secret is [=] 'in the births of a living' (במולדות חי"י). And they are the 'the zodiacal signs' (המזלות = 488) that are 'the head' (הראש = 506) from each [=] 'fulcrum of the wheel' (גלגל תל"י). Their secret is between 'its zodiacal sign and the twelfth zodiacal sign' (מזל"ו ומזל"ב = 178) – Virgo being the end of the six from Aries, and Pisces the end of the six from Libra. Indeed, 'Libra' (מזל מאזני"ם = 225) was created from the squared Name *Y"H* (י"ה = 15), and 'Aries' (מזל"ל = 121) was created from the squared Name *W"H* (ו"ה = 11). Behold, this is *RK"H* (רכ"ה = 225) and that is

QK"A (קכ"א = 121), and their hint together is: "The Lord is a man of war, the Lord is 'His Name' (שמ"ו = 346)" (Exodus 15:3). And behold, Virgo is earth and Pisces is water. 'Two kings' (שני מלכי"ם = 500) are [in *Gematria*] [=] 'Virgo and Pisces' (בתול"ה דגי"ם), 'earth and water' (עפר"ר מי"ם = 440). Both are tied – [=] 'two debtors' (בשני זכאי"ם) [=] 'in two worthy' (שני חייבי"ם) [=] 'of the firmament' (רקיעי"ם), who were created as [=] 'a branch from another' (ענף מענף). And from them, the matters were made and the kinds were delivered to their branches.

Know that the secret of 'the inheritance of the nations' (גבריא"ל) (גבריא"ל = 547) is that [=] 'Gabriel is fire' (א"ש). And his appearance is [=] 'the appearance of fire' (מרא"ה א"ש); [=] 'and Israel' (וישראל) [=] 'was sealed by his power' (נחתמו בכוחו), with his saying: "At His right hand was a fiery law unto them" (Deuteronomy 33:2). And it is [=] 'a particular matter' (חמ"ר פרט"י). And therefore, by his hand [=] 'the drop will be wiped out' (תמחה טפה), for, when Israel does the will of the Place (*Makom*) [the Lord] – and it is that they try to know His great Name – the left immediately turns into right. The drop from which the Creations were written by a hard *Midda* of Judgment and by a scale of demerit is erased, and its opposite and inversion is written in its place. And it is the drop that is sealed by the strong *Midda* of Mercy and carved by the scale of merit.

From what I have written in the revolutions of many matters, leaped, and skipped from one to another as well as hinted, you will understand my intention in this introduction. Now, I will return to my matter and say that many stood up against me – people that are great sages

among the sages of Israel – in many places. Some of them were skilled with the chapter headings from the ways of *Kabbalah*, some of them never heard one thing about it, and some of them heard and denounced it. Some denounced it due to its great virtue and the scarceness of their intellect, and some revealed the testament of their belief in it and denounced it because they did not believe in it, thinking that it is not true at all. I do not denounce any of these, for it is no wonder that they have denied it. For they did neither know nor hear about it at all. For even the one that knows and recognizes it is satisfied with it whether it is true or not. This will happen by forcing the nature of whoever did not bring out his intellect from potential into action in it. But the ones whose intellect in it went out from potential into the prophetic action cannot deny anything from it at any time in the world – neither during the action of prophecy nor in any of the times. For he cannot deny to be human, and from the seed of male and female, even though this [*Kabbalah*] is perceived by him and it is something kabbalistic that returns to be learned by him. Because he sees this as a natural matter, he figures that this particular man is created from a male and a female.

Many have already questioned me about the matter of the renewal of the world, and they thought that my belief is according to the belief of the ancient Aristotle. God Forbid [that I should believe] in this and what resembles it, for he achieved nothing from the truth of the *Torah* and from prophetic *Kabbalah*. Therefore, he erred in his belief and was very wrong in what he thought, until his weakened consideration brought him to belief a false belief in the matter of the world. How will the one that knows it – and all the more so his fellowmen – not deny it after he sees that you should revolve the entire *Torah* in it? For it is the

Names of the Lord, and you should renew in it each letter. And in each word, there are renewed wonders from time to time. And you should consider one word and tie it to another; and further set the second and ask to tie the third with it, and in another – sometimes in their halves, sometimes in their headings, sometimes in their endings, sometimes in their numbers, and sometimes in their requitals. And this until he departs from all his primary thoughts and renews other new ones, which are revealed from them always one after another. With all this that he will do, as long as the holy Name is sealed within his blood, he will not feel it until it will move from its origin and place, and his blood will not flee from him in the *Midda* of fear with the *Midda* of joy. And he will still not succeed in anything from the entire prophetic achievement.

But it is known that, when the Name whose secret is 'blood and ink' (ד'ם ודיו = 70) will begin to move within him and he will feel it – as the one that knows a place in the stone that is in his midst – then he will know that the knowledge of the Name acted in him and started to bring him out from potential into action. And from here on, he will be judged with all the *Middot* one by one. He should stand strong in their war, for they are the messengers of the Supreme examining and putting his power to proof, as it was said: "For the Lord your God puts you to proof" (Deuteronomy 13:4). And he should take heed to never think of idolatry, for otherwise he will be lost from this world and from the World to Come. And he will always pray and beseech the honorable Name to save him from the consideration of the *Middot*, until he will come out innocent from the superior court, win in the inferior court, live long in this world, and be worthy of the life in the World to Come. For this is their saying. And he inherits two

worlds – this world and the World to Come, as it was said: “For by me your days shall be multiplied, and the years of your life shall be increased” (Proverbs 9:11); “Length of days is in her right hand; in her left hand are riches and honor” (Proverbs 3:16). And it was said: “The numbers of your days I will fulfill” (Exodus 23:15) – and many such as these.

Now that I have informed you about this, how can a man write the root of any interpretation that he will interpret according to the way of the Book of Formation? For, behold, I have received and studied about it twelve interpretations, and all of them are still far removed from its truth. I have interpreted it with a little long interpretation and a great shortening according to its matters. And if I would have truly known that among you there is any man that can understand what I wrote, I would have already fulfilled your wish in what you have asked. Indeed, I am doubtful about this, and God concealed it from me and did not tell me. And I wish to go there [in heaven] this year or the next one in any way, if the Lord decrees to revolve His Mercies upon me. And then, together we shall sweeten the secret of those knowing [that there] is ‘a decree’ (צ"ו = 96). *Amen*.

From what I have hinted to you about the substantial achievements whose powers are ‘sent’ (שלוחי"ם = 394), [=] ‘weakened’ (חלוי"ם), and [=] ‘whispered’ (לחוי"ם), you can understand from your knowledge the matter of the imagined and the intellectual achievements. I do not need to detail them as I have detailed the physical ones completely. Therefore, I will begin to hint for you at a few *Kabbalot* from the Book of Formation and from the alphabets. And I will not write their details, but only a few of their generalities.

‘In the thirty’ (בשלשי"ם = 682) is [=] ‘the Work of the Chariot’ (מעשה מרכב"ה). And this is the combination of [=] ‘a name with another’ (ש"ם בש"ם) – [=] ‘AM"Sh with ASH"M (אמ"ש אש"ם), ‘and two’ (ושתי"ם = 756) *Sefirot*, which are [=] ‘numerical’ (ספרי"ת) [=] ‘thoughts’ (מחשבו"ת) from the language, calculation, and number. The Paths (נתיבות) are *Nun* (נ = 50) words (תיבות) – *Kaf"He* (25) for half of the tribes and *Kaf"He* for the other half. They testify about the *Nun* (50) Gates of Understanding, and these are divided with rimes into hints. Understand me and set aside *Yud"Bet* (12) human beings for me. They are (*Kaf"Dalet* = 24) *Nefashot*. And the *Kollel* [one for the word] tied me in the limb and the blood.

Understand me and set aside twelve human beings for me, which are *Nefashot*. And the *Kollel* tied me in the limb and the blood. [And they are] Reuben, Shimon, Levi, Yehuda, Dan, Naftali, Gad, Asher, Isaschar, Zevulun, Josef, and Benjamin.

The number of their acronyms is ‘recall’ (תזכ"ר = 627), and the number of their word endings is ‘do not forget’ (אל תשכ"ח = 759). The number of their words ‘are Names’ (שמו"ת ה"ם = 791), and the generality of all the three together is ‘a Garden in *Eden* that testifies’ (ג"ן בעד"ן = 368) about all that I have told you, for the Names are the rimes – ‘the wonders of wisdom’ (פלאות = 590). The [=] ‘swarm’ (שר"ץ) that is hinted above, the night ‘of watching’ (שמרי"ם) [=] ‘is watching’ (שמרי"ם) at night the secret of the wonders of Wisdom. It is the secret of [=] ‘the time of the end’ (ע"ת ק"ץ = 660), which is [=] ‘a secret’ (סת"ר) – ‘end, midst, and head’ (שד"י) (ס"וף ת"וך ר"אש) (שמ"ו); their midst is ‘one’ (אח"ד = 13), the end is ‘two’

ד	צ	כ	ח	ש	כ
ע	ד	ש	ש	ח	ינ
ב	א	כ	כ	ינ	ם
	ב				

Behold, you already see that these three that are recalled in their signs – *Gimel* (3), *Waw* (6), and *Tet* (9) – are the third, the sixth, and the ninth, for they are with no doubt three, three, and three. And the tenth, which is one, is set aside. And on it, the entire secret that is in the Book of Formation depends. It is that which was called by the Lord 'a plague' (נג'ע = 123), for it was said: "Yet one plague more will I bring upon the Pharaoh, and upon Egypt; afterwards, he will let you go hence" (Exodus 11:1) – a hint at the first exile. "When he shall let you go, 'he shall surely' (כל'ה = 55) thrust you" (ibid.) – a sign for the last exile, which is in the end [=] 'of all' (הכל). He hinted at "He shall let you go" (ibid.), 'and the darkness' (ולחשך = 364) He called night. And it is the Name [=] 'of the *Satan*' (השטן). And night is also his name, for he is the angel that is in charge of the pregnancy that drives the seed of 'the moon' (הלבנה = 92). "He shall surely thrust 'you out hence' (אתכם מז'ה = 513) altogether" (ibid.) – it is [=] 'the *Midda* of Judgment' (מד'ת הדין), which is [=] 'the smiting of a stone' (מכ'ת אב'ן), i.e. [=] 'the smiting of the brain' (מכ'ת המ'ח). And the hint is the saying: "Now the time that the children of Israel dwelt in Egypt was *Taw* (400) and *Lamed* (30) years" (Exodus 12:40).

He further said: "'Even the selfsame day it came to pass' (ויהי' בעצ'ם היו'ם הז'ה = 311)" (Exodus 12:41) – whose secret is [=] *Rafael* (רפא'ל), who is called [=] 'a man' (אי'ש). And he is the one that cured Abraham. "That all the Host of the Lord went out from the land of Egypt" (ibid.) – 'all the Host of the Lord' (כל צבאו'ת) = 575 is in *Gematria* [=] 'ten' (עשר'ה). And so is the calculation. It is a part 'for the three' (לתל'ת = 860), which equals ten

times 'God' (אלה'ים = 86) – which is a [=] '*Kollel* (כול'ל) [representing the] Name. And it is [=] 'an appellation' (כנו'י) for the *Midda* of Judgment, and it is 'the inferior court' (בי'ת די'ן ש"ל מט'ה = 860). And it includes two matters and two shapes – [=] 'chaos and void, chaos and void' (תה'ו ובה'ו תה'ו ובה'ו), [=] '*Nefesh, Nefesh*' (נפ'ש נפ'ש), watery and earthly, as I have hinted above in the secret of *H"V* (ו"ה = 11). And they are against *Bet" Gimel* (ב"ג = 5), and they are higher than the high and watching [beings]. And they are *Dalet* (4), for their secret is *Kaf" Waw Kaf" Waw Kaf" Waw Kaf" Waw* (כ"ו כ"ו כ"ו כ"ו = 104) – four Names. And the bloods that I have recalled for you and that have a very thin Judgment are from them.

When you write them like this, *Waw"Kaf Waw"Kaf Waw"Kaf Waw"Kaf* (ו"ך ו"ך ו"ך ו"ך = 1720), you will find them as 'liver' (כב'ד = 26), for their secret is *Bet* (2) thousand *Kaf" Dalet* (24) – *Bet* (2) thousand with *He* (5). When they are *Dalet* times 'liver', they return to one liver, which is one Name. Therefore, it was written: "This same night" (Exodus 12:42). Therefore, he said in the end: "Is a night of watching unto the Lord for all the children of Israel throughout their generations" (ibid.) – 'throughout their generations' (לדורת'ם = 674), [=] 'for the innocent righteous' (לצדיק'ת'ם) [=] 'raise one side of Me' (צ'ד = 94). 'A side' (צ'ד = 94) is [=] 'a drop' (טפ'ה), and it is a [=] 'a window' (חלו'ן), as I have hinted above in the secret of impregnation. Watching for all the children of Israel are wonders of wisdom for all 'the trees of flesh' (אילנ'י בש"ר = 603), which are [=] 'the children of Israel' (בנ'י ישרא'ל) – which are [=] 'the angels of flesh' (מלאכ'י בש"ר). And behold, [=] '*Michael* is a messenger'

(מיכאל"ל בש"ר) of Israel. Each 'tree' (איל"ן = 91) is [=] 'a food' (מאכל"ל), which is an [=] 'angel' (מלאך). Therefore, the secret of *Daniel* (דניאל"ל = 95) is a fourth tree. And he is the fourth 'angel' (מלאך = 91) 'for God' (לאדני = 95). And this is [=] *Michael* (מיכאל"ל). And *Michael* and *Daniel* are equal in their number.

'Thick darkness' (חשך אפל"ה = 444) is [=] 'the power of the nose' (כ"ח ש"ל הא"ף). And behold, the darkness is the ten plagues, and it does not have an existence as the other ten things that are all light. For it was said: "But all the children of Israel had 'light in their dwellings' (אור"ם במושבת"ם = 997)" (Exodus 10:23) – 'light in their names' (אור"ם בשמות"ם = 995), 'light in the *Mem*"Bet Names' (אור"ם במ"ב שמות"ת) = 997). Behold, "For three days" (ibid.) is day and night, whose secret is *Samael* (סמאל"ל = 131) – a hint at the three days of gloom in which no illuminating heavenly thing was yet created. For on the fourth [day] they were created 'from the *Midda* of *Meorot* (light sources)' (ממד"ת מארות"ת) = 1125). "The word of the Lord is tried; He is a shield unto all them that take refuge in Him" (Psalm 18:31). And it was said about it: "Stretch out your hand 'toward heaven' (ע"ל השמי"ם = 495)" (Exodus 10:21) – [=] 'the dead' (המת"ם). "Stretch out your hand" – 'the scrip of judgment' (שט"ר = 578); [=] 'the *Satan* came down' (יר"ד השט"ן); upon the heavens is [=] 'the spirit of the *Satan*' (רו"ח) (השט"ן) that kills. "That there may be darkness over the land of Egypt, 'even the darkness that may be felt' (וימ"ש = 684)" (ibid.). For [=] 'its power is from the sun' (כח"ו שמש"י); for [=] 'the name of power is equality' (ש"ם כ"ח ש"י) – may his name and remembrance be wiped out (ימח ש'מו וזכרו) [the acronyms spell out

Jesus]. And his name is as the name 'the land of Egypt' (ארץ מצרי"ם = 671). And there will be darkness over [=] 'Jesus the Nazarene' (יש"ו הנצרי"י).

This is the secret of redemption. And because the ten *Sefirot* are interpreted from the *Torah* from the secrets of the Ten Plagues – for each *Sefira* acts [and causes] a change of nature in the world, in the year, and in the *Nefesh* – I need to discuss them through chapter headings, and you should consider them in the *Torah* very carefully. The first matter is that the Lord said to Moses: "See, I have set you in God's stead to Pharaoh" (Exodus 7:1) – *Y"H* (י"ה) in full spelling for the earth of God. For Moses is that name that is called 'God Almighty' (אל"ל שדי"י = 345), Who keeps the four moistures – the general first and middle drop, which is the interpretation of the fountain that is called the Roots of the Trees.

The moistures are four. And these are their four colors: 'Red, black, white, and green' (אדומ"ה שחור"ה לבנ"ה = 983). And the secret of their endings is 'horns' (מפרי"ם = 390), which is written as [=] 'hoofs' (ספרי"ם) – [=] 'books' (ספרי"ם), as I have written above.

'And Aharon' (ואהר"ן) hinted for us at a secret without 'permission' (רשו"ת). 'And there' (וש"ם = 346), [=] 'His Name is' (שמ"י) *YHWH*, as I have hinted – *Y"H W"H* (י"ה ו"ה) and suchlike is 'half the Name' (חצ"י הש"ם). Behold, *Aharon* (אהר"ן) 'is the runner' (הא"ץ). He is 'the quick angel' (המלאך המהיר). And its first secret is 'Moses is quick' (מהי"ר מש"ה). And both of them are 'the heads' (הראשי"ם). And in their hand is found 'the Name that illuminates' (הש"ם המאיר) the land and those dwelling in it. And this is why He said to Moses: "And I will harden Pharaoh's heart" (Exodus 7:3) – I will give

Pharaoh's heart to drink the drug of death, until it will return to be a stubborn heart. For it was said: "Pharaoh's heart is stubborn" (Exodus 7:14). And He further said to Moses and Aharon: "When the Pharaoh shall speak to you, saying: 'Show a wonder for you' (תִּנּוּ לָכֶם מוֹפְתִים) (= 1072)" (Exodus 7:9) – this is from the wonders of enchanting. That is, "From the wonderful spell that is 'wisdom' (חִכְמָה = 73), show a wonder for you that rumbles the nations". And its secret convicts the letter in the middle of seventy nations.

Concerning the years of Moses, their number is the holy language. And concerning the years of Aharon, their number is three [more than the] holy language. And behold, he is older than Moses of three years, and this is the secret of "Three years shall it be as forbidden to you" (Leviticus 19:23), which was explained as the baby that writes, speaks, asks, and answers. And on the fifth [year], he studies the *Mikra* (verse). It was already said that Abraham knew his Creator when he was three years old. And Moses said: "Who am of uncircumcised lips" (Exodus 6:12) – i.e. I am a stutterer and a stammerer.

By the power of the threefold holy language, man can change the natures whose beginnings are the power of the *Teli* (fulcrum) in the head and the tail. And therefore, "Take your rod, and cast it down before the Pharaoh, that it became a serpent" (Exodus 7:9). He did not say that it is a serpent, but that it will become a serpent. And about the action, it was said: "And it became a serpent" (Exodus 7:10) – a hint at the secret of "Let there be light, and there was light" (Genesis 1:3). The secret of "Before the Pharaoh and before his servants" (Exodus 7:10) is before the earth and before the moon – i.e. before the surrounding and the surrounded. "Then, the Pharaoh also called for the wise

men and the sorcerers" (Exodus 7:11) – 'for the living and the dead' (לַחַיִּים וּלְמֵתִים = 674). For the sorcerers are the dead, and he called for the dead – for the sorcerers. 'The magicians of Egypt' (חֲרָטְמֵי מִצְרַיִם = 647) act with an unclean spirit; they are [=] 'narrow magicians' (חֲרָטְמֵי צָרִים), [=] 'magicians of bitter waters' (חֲרָטְמֵי מֵיִם מְרִיִם); [=] 'the magicians of Egypt' (חֲרָטְמֵי מִצְרַיִם) [=] 'kill human beings' (מִמֵּיתִים) [=] 'killing [and] losing' (מִמֵּיתִים בְּנֵי אָדָם) [=] 'from enchanting genders' (מִזְנֵיִם) (כַּשְׁפָּנִים); they are [=] 'the ministers of day and night' (שְׂרָרֵי יוֹם וּלַיְלָה). They are "The magicians of Egypt (...) with their secret arts" (Exodus 7:11). Here is the hint at the flaming sword that turns from day to night and from night and day, and from light to darkness and from darkness to light.

Everything is wheel-like [cyclic], temporal, and periodical 'with their secret arts' (בְּלִהְטֵיהֶם = 101), [=] 'with their blood' (בְּדַמִּיהֶם) as a hint at the seal of Formation. And it will be so, but they are without existence and alone in their making. The saying, "And they became serpents" (Exodus 7:12), is that which is created on the fifth day without the *Yud*. And its secret is about briars, and this being is not according to them: 'Every man is his rod' (אִישׁ מִטָּהּ = 371) – [=] 'the unclean Jesus' (יֵשׁוּעַ הַטָּמֵא). And therefore, it was written: "But Aharon's rod swallowed up their rods" (ibid.). It is written that their rods are 'the blood of the *Teli*' (דָּם הַתֵּלִי = 489), [=] 'the blood of the dead' (דָּם הַמֵּת), [=] 'the blood of the sorcerer' (דָּם הַמַּכְשֵׁף), [=] 'a fattening blood' (דָּם הַמְשַׂמֵּן) (= 445). Understand all these! And immediately, it [Pharaoh's heart] was

compelled by this, and 'the heart of the Pharaoh' (לֵב עֵרָף = 387) hardened [=] 'the back of the heart' (לֵב עֵרָף) of [=] 'the master of the town' (בַּעַל הָעִיר) – [=] 'the earth of honor' (עֵפֶר הַכְבוֹד). Furthermore, he begun acting a first action after the rod returned to be a serpent, and after its return from a serpent to a rod, for this is how the first action in the body of the rod on itself should have been until it would turn and behave according to 'Moses and Aharon' (מֹשֶׁה וְאַהֲרֹן = 607) – i.e. according to the [=] 'First Man' (אָדָם הָרִאשׁוֹן).

Then, "Aharon's rod swallowed up their rods" (Exodus 7:12) – not the serpents, for they stood only for a moment and then returned to their first nature. Therefore, the Lord ordered Moses: "Get you to the Pharaoh in the morning; behold, he goes out to the water" (Exodus 7:15). Behold, He created the sea, "And you shall stand by the river's brink to meet him" (ibid.). The head of the sorcerers is that which kills the head, 'and the rod' (וְהַמֶּטֶה = 65) is the holy Name [=] *Adonai* (אֲדֹנָי, Lord), "Which turned to a serpent" (ibid.). For he revealed all the spells, which are the power of the serpent that turns blessing and curse according to His great Name: "Shall you take in your hand" (ibid.). For its power was already turned – and know this!

Know that the shape of *Nun* (נ) that is found in the third letter of the name of *Satan* (שָׂטָן) is the *Nun* of the name of Aharon (אַהֲרֹן). It was put as a seal in the breastplate of judgment, and it was inverted in the word 'serpent' (נָחָשׁ = 358) with [=] 'breastplate' (חֹשֶׁן) – a hint at this: "But 'Noah' (נֹחַ = 58) found [=] 'grace' (חֵן)" (Genesis 6:8); "Grace, grace, to it" (Zechariah 4:7). Indeed, concerning the six edges (קְצוֹת), three sides (פְּאוֹת) are sealed in

them from this and three sides from that. And the hint is 'by fire' (בָּאֵשׁ = 307): "For by fire will the Lord contend" (Isaiah 66:16) – *Gimel* (ג) from here and *Shin* (ש) from there in the secret of 'Dagesh and Rafe' (דָּגֵשׁ וְרַפֵּה = 592).

According to this way, you should always awaken to this matter and what resembles it about the subject of the Ten 'Plagues' (מַכּוֹת = 466) of Pharaoh's heart – which was heavy [stubborn] in the nature of the earth, and stiffnecked according to the divine power that hardened and burdened. For it was said: "And I will harden the Pharaoh's heart" (Exodus 7:3); "For I have hardened his heart, and the heart of his servants" (Exodus 10:1).

The proof is the saying: "That I might show these My signs in the midst of them" (Exodus 10:1). And it was further said there: "And that you may tell in the ears of your son, and of your son's son, what I have wrought upon Egypt, and My signs that I have done among them, that you may know 'that I am the Lord' (אֲנִי יְיָ = 111)" (Exodus 10:2) – [=] 'the angel of the Lord' (מַלְאָךְ יְיָ), [=] 'a heavy tree' (אֵילָן כָּבֵד = 117) [=] 'burdening the heart of a ghost' (מַכְבִּיד לֵב אוֹרֵב) 'or a familiar spirit' (וִידְעוֹנִי = 150), canceling the spells that are called *Lamed" Tet* (לֹט = 39) and inverting their power by the power of 'dew and rain' (טָל וּמֶטֶר = 294). For their secret is connected with 'ink' (דִּיּוֹ = 20). And this is *Metatron* (מֵטַטְרוֹן = 314), 'the minister of Interior' (שֹׁרֵר = 685), [=] 'the minister of the eyes' (שֹׁרֵר הָעֵינַיִם), [=] 'the minister of the light' (שֹׁרֵר הַקְּלִיָּם), [=] 'the minister of action' (שֹׁרֵר הַפְּעִיל), as I have hinted above.

Consider that about the blood it was said: “And the magicians of Egypt did in like manner with the secret arts” (Exodus 7:22). And also [consider what was said] about the frog, which is created from the earth of the body. And it was hinted that it is a soaring bird, and its nature is to always shout. And about the blood, it was said: “And there shall be blood (והי"ה ד"ם = 70)” (Exodus 7:19) – which is [=] ‘a heavy blood’ (ד"ם כב"ד). About the frogs, it was said: “And cause the frogs to come up” (Exodus 8:1) – this is in the being. It is about changing the essence of the waters, and even in the part that is found in the mixture of the tempers of the trees and the stones. And so, it was said, “And the blood was throughout all the land of Egypt” (Exodus 7:21), after the saying: “And all the waters that were in the river were turned into blood” (Exodus 7:20) – ‘the waters were [turned into] blood’ (המיי"ם לד"ם = 169) [=] ‘from the blood of circumcision’ (מד"ם מיל"ה). And it is the first letter that is derived from the secret of man’s ‘circumcision’ (מיל"ה = 85). And it is the first letter that is derived from the secret of [=] ‘the element/foundation’ (היסוד).

Behold, this Plague is hinted in the tenth itself, and it is the secret of the *Havdalah* (exit formula) that was said about the matter concerning the secret of Job (*Baba Batra* 16). For it was said that if *Job* (איוב) was changed for you with ‘enemy’ (אויב) – “You put me as your enemy”. That is a fool, the son of a drop [of semen], a firstborn for *Tipah* (טיפה, her small child) that was not of the firstborn. “It was not changed for me” – changed between *Job* and ‘enemy’ for me. Behold, ‘the whole blood is a drop’ (כל טפ"ה ד"ם = 188), and it is ‘blood, blood’ (ד"ם ד"ם = 88), as I have hinted above. The secret is that each drop from which He

creates a Creation is combined from four bloods, which are four vapors.

Vapor, vapor, vapor, vapor

אד אד אד אד

These four are the beginning of each living creature. Know that in Greek the name of the thin part is ‘*Ni Ni Ni Ni*’ (ני ני ני ני). And I have already told you above that the four holy Names are equal to ‘thin’ (ד"ק = 104) and that they return to one Name. Behold, the secret of these is ‘a bitter ink’ (דיו מ"ר = 260) [four times *Adonai*]. And it is the secret of [=] ‘roses’ (ורדי"ם). And when you connect to them the *Yud* (10) holy Names, their secret will be ‘veins’ (ורידים). And it is the secret of ‘seeding’ (ז' ור"ע) = 283) that includes *Zain* (7) veins, which are created and stand on ‘seven *Sefirot* of days’ (שב"ע ספירות ימי"ם) = 1228) upon which the entire Work of Creation was sealed.

Therefore, it was known that the name of ‘gold’ (זה"ב) = 14) is sealed upon the heart, which is ‘superior and inferior’ (עליו"ן ותחתיו"ן) = 1036). And it includes the [=] ‘Ten Plagues’ (עש"ר מכות). And the secret of the recalled ‘gold’ (זה"ב = 14) is *Bet* (2) thousand and *Zain* (7) times *He* (5). Therefore, ‘the heart’ (הל"ב = 37) is created from the name ‘gold’. It is five curses as well as five blessings, and the curses are ‘damned, damned, damned, damned, damned’ (ארו"ר ארו"ר ארו"ר ארו"ר ארו"ר = 2035), while the blessings are [=] ‘sign, sign, sign, sign, sign’

(אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים). Furthermore, this secret – ‘light, light, light, light, light’ (אֹרֹךְ אֹרֹךְ אֹרֹךְ אֹרֹךְ אֹרֹךְ) – is with the seven blessings, and they come from the *He* (5) times light that were recalled in one day, which is the first day of the Work of Creation – a hint at the five books of the Pentateuch. And about them, it was said: “These are the commandments” (Leviticus 27:34). And behold, the testament and the blood shall be for you as a token. And so is the connection of the image with ‘the first letter’ (צִלָּם = 974): It is ‘the image of lust’ (הַתְּאוֹרָה = 577), from which is [=] ‘the saving of a nation’ (הַצִּלָּתָה הָאוֹמָה) by the achievement of truth; ‘and the shadow’ (וְהַצִּלָּה), which is ‘an arrogant jester’ (לִיץ יְהִיָּרָה = 345), ‘is called’ (שֵׁם = 346) a fool. And it is ‘the spirit of *Samael*’ (רוּחַ סַמְאֵל = 345).

By the combination of ‘a Name in a Name’ (שֵׁם בְּשֵׁם = 682) you will know the [=] ‘Work of the Chariot’ (מַעֲשֵׂה מְרַכְבָּה). And when you cleave to ‘the blessing’ (בְּבִרְכָּה = 229), you will know [=] ‘the way’ (הַדֶּרֶךְ) in which you will walk. When you achieve the wisdom of ‘the plague of gnats’ (מַכַּת הַכִּנִּים = 575), which is the [=] ‘plague of imagination’ (מַכַּת הַדְּמִיּוֹן) as well as [=] ‘the plague of the honest’ (מַכַּת הַכֹּנִיָּים) – which is [=] ‘the plague of the fool’ (מַכַּת הַכְּסִיָּיִם) – no spells will ever rule you, for the two plagues were a watery matter. And this third one was earthly, for it was said: “And smite the dust of the earth” (Exodus 8:12). And it is that the demon cannot create a being that is less than a hairbreadth. And even though he always slings at a hairbreadth, he will always miss. “He could not” (Exodus 8:14) – was written with a *Waw*, for it is a hint. And it was not said that the magicians tried to add to the plague of gnats as they did

with the previous ones. They did three matters alone – the turning of the rod into a serpent, the water to blood, and the bringing up of frogs. But concerning the gnats, [it was written:] “And the magicians did so with their secret arts to bring forth gnats, but they could not” (Exodus 8:14). They admitted unwillingly that this is not from their kind of secret arts, and said: “This is the finger of God” (Exodus 8:15) – a hint at the secret of the tablets about which it was said: “Written with the finger of God” (Exodus 31:18). And this is also from the kind of the divine wonders.

In the remaining seven plagues, the magicians were not recalled, so that their actions will be thought in the likeness of the actions of the divine prophets. But they kept silent, stood still, and suffered the plagues as the rest of the people. It was said about the sixth plague, which is boils: “And the magicians could not stand before Moses because of the boils, for the boils were upon the magicians, and upon all of Egypt” (Exodus 9:11). It is written, “Upon the magicians”, and this is the secret that was said in “In common script” (Isaiah 8:1). And it is the secret about the saying in the work of the calf: “And he received it at their hand, and fashioned it with a graving tool, and made it ‘a molten calf’ (עֹגֶל מִסֵּכָה = 228)” (Exodus 32:4). And it is [=] ‘*Samek*’ (60) heifers’ (סַמְךָ עֹגֶלָה), which is the [=] ‘*Golem* (raw matter) of anger’ (גֹּלֵם הַכַּעַס). And it is [=] the ‘*Golem* of her anger’ (גֹּלֵם כַּעַסָּה). And the hint is: “To provoke Him through the work of your hands” (Deuteronomy 31:29). And it is *Mem* and *Samek* that through a miracle stood upon the tablets. And the calf was called ‘a god of gold’ (אֱלֹהֵי זָהָב = 60) – [=] *Samek* (ס).

I have already informed you about the secret of gold. And behold, it is *Samek* (סַמְךָ)! And indeed, “Grievous” was

said about four plagues, by saying: "Grievous swarms" (Exodus 8:20); "Grievous hail" (Exodus 9:18); and also about the locusts: "Very grievous were they; before them there were no such locusts as they, neither after them shall be such" (Exodus 10:14). And this was not said about the rest, but only about the hail was it said, "Such as it had not been in all the land of Egypt since it became a nation" (Exodus 9:24). But it was not said, "Neither after them shall be such" (Exodus 10:14), as it was said about the locusts, which is the eighth plague.

The wisdom of the division of the Plagues is as the wisdom of the *Sefirot*, and this division will be understood from the simplicities of the *Torah* – and all the more so from its secrets. The secret of the Plagues is in *Gematria* 'two, two' (שתיים שתיים = 1500). They are *DTz"K OD"Sh BACH"b* (דצ"כ עד"ש באח"ב = 501), and they are sealed [=] 'by the gazelles' (בצבאות), [which were] hinted in the secret of "I adjure you, O daughters of Jerusalem, by the gazelles (השבעתי אתכם בנות ה'נירושלם" (Song of Solomon 2:7). For their acronyms were hinted in the secret of redemption, by saying there: "This day you go forth in the month Abib (היום אתם יצאים) (ב'חדש האביב" (Exodus 13:4). *HAY"b* (האי"ב = 18) combined is [=] *HAB"Y* (האב"י) – a hint at His saying, "And I will put 'enmity' (איב"ה) between you and the woman, and between you and your seed and her seed" (Genesis 3:15). You know that the essence of the matter of the Plague is the matter of the phylacteries, for the thing was completed in two sections, which are adjacent holiness (*Kodesh*) and existence (*Haya*). And they are against the two sons, who ask and are lacking. In the childish question, what does he say? "What is this? (מ"ה זא"ת = 453)". And you should say to him: [=] "This is truth" (ז"ה אמ"ת) –

'By the strength of the hand of *HYMM"O* (י"ד היממ"ע = 179)' (ibid.), combining 'the nations' (העמי"ם = 165), which is a hint at the exile. For this is how He saved us – by the strength of the hand from the hand of the nations.

The secret of 'hand' (יד) is *Yud Dalet* (י"ד דל"ת = 454), [=] 'a seal' (חות"ם) that is [=] 'holy and secular' (קד"ש) (וחו"ל), the *Yud* (10) holy names that are *Dalet* (4) Names from the appellation. They are four faces – facet, facet, facet, facet (פן פן פן פן). And the secret of the phylacteries is great, and it is known from the frontlets. And there are wonderful hints and superior secrets concerning it, and they were hinted in the sections themselves.

Indeed, the second son does not know how to ask for the opening of *Y"Hz*, which was said for 'this' (ז"ה = 12). And behold, He ordered to answer this one [the second son] in a way and the first one in another way, for he is truly the second. For about him it was said: "The Lord did for me when I came forth out of Egypt" (Exodus 13:8), "From the house of bondage" (Exodus 13:14). There is a great difference between his saying, "When I came forth", and the saying, "Brought us our". And he recalled for this the action of the *Torah*, and for that the action of sacrificing. Indeed, for this he said, "And for a memorial between your eyes" (Exodus 13:9), and for that, "And they shall be as frontlets between your eyes" (Deuteronomy 6:8). For this [he said], "Your hands", for that, "Your hand"; for this, "The redemption of the firstborn", and for that, "The keeping of the statute". By summing up 'this' (ז"ה = 12) with 'hand' (י"ד = 14), you will know the secret of the Name. When you sum up with them 'for me' (ל"י = 40), you will understand the secret, and you will immediately say "this is enough for me" (ז"ה ד"י ל"י = 66). And the

hint is: "The Lord is for me, I will not fear; what can man do unto me?" (Psalm 118:6); "The Lord is for me as my helper, and I shall gaze upon them that hate me" (Psalm 118:7); "It is better to take refuge in the Lord than to trust in man" (Psalm 118:8); "It is better to take refuge in the Lord than to trust in princes" (Psalm 118:9).

Now, I shall restore that which my *Nefesh* is, which is tied in the walls of my heart and sealed upon 'the head' (רא"ש = 501) of the head. Observe carefully that the second son asks, "What is this (מ"ה זא"ת = 453)?" and that he is called 'childish'. The Pharaoh and his servants also say, [=] "What is this?", and Israel also told Moses, [=] "Wherefore have you dealt this (מ"ה זא"ת) with us?". And the tribes also said: "What is this that (מה זאת) God has done to us?" (Genesis 42:28). All these were first hinted in the matter of the Creation of the woman from the rib, by saying there: "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, for she was taken out of Man" (Genesis 2:23).

Behold, this was recalled three times. And in them, concerning the secret 'that announces the last exile' (ל"ב מבש"ר הגלות האחרון = 1256) with *Lamed"Bet* (ל"ב = 32), *Lamed* (30) of this is added to an additional *Bet* (2) in order to complete the writing at the beginning of the *Torah* with its end, for their secret is 'in thirty' (בשלשים = 682). And they rule upon the Work of the Chariot. The rest is *Alef RK"B* (א' רכ"ב, one Chariot = 223), whose secret is three thousand – a hint at the saying, "And he spoke three thousand proverbs" (1 Kings 5:12). And they are one thousand in number concerning the matter of *ThShR"Q* (תשר"ק = 1000) – one thousand and another two thousand, for the number of *RK"B* (רכ"ב, Chariot = 222)

is [=] 'one thousand thousands' (אל"ף אל"ף). And behold the three thousand, which are *'Alef* and *RK"B* (אל"ף רכ"ב). The hint is: "And the Lord had 'blessed (ברך = 222) Abraham in all things" (Genesis 24:1). It is the year [=] *BR"K* (ברך, blessed), which are *RK"B* (רכ"ב, Chariot). And it is itself the year of all things – this for destruction and that for formation. And the secret of the thousand is: "Here is 'ה"א = 6) seed for you, and you shall sow 'the land' (האדמ"ה = 55)" (Genesis 47:23). When you count 'Abraham' (אברהם = 248) and separate from it the number of "So' (כ"ה = 25) shall be your seed" (Genesis 15:5), it will remain as *ABR"K* (אבר"כ, I will bless = 223). And the hint is: "And I will bless you' (ואברכך = 249) and make your name great, and be you 'a blessing' (ברכה = 227)" (Genesis 12:2). *RK"B* (רכ"ב = 222) is after the end of the *He* (5) thousands. And the sign is, "And make your name great (ואגדל"ה שמך = 409)", with the settling of greatness. And the virtue is equal to *He* (5) 'and fifty' (וחמשי"ם = 404) – and understand them!

Further, see that the number of the years of Formation from the time of the calculation of Formation up to the end of the destruction of the last Temple is in the number of *YA"B* (יא"ב = 13) letters and *HYA"B* (היא"ב = 18) letters. And their sign is *Alef*. When you count four thousand, you will find them as *A"B Alef* (א"ב אל"ף = 114). And the signs of the recalled time is three thousand years and *ThThK"Ch* (תתכ"ח = 828) years – and all is *Alef*.

If so, behold, the Lord 'set' (קב"ע = 172) the time; [=] 'set' (קב"ע) a year is in the secret of [=] 'heel' (עק"ב): "And you shall bruise their heel" (Genesis 3:15), "On Esau's heel" (Genesis 25:26); "Because that Abraham obeyed My voice" (Genesis 26:5); "And it shall come to

pass, because you hear" (Deuteronomy 7:12) that "In keeping them there is a great reward" (Psalm 19:2); "A *Bekah* [a currency] for every man" (Exodus 38:26); "He cuts out channels among the rocks" (Job 28:10) [=] 'in *Nissan*' (בניס"ן). Behold, the number of the four thousand years is complete with the [=] *QO"B* (קע"ב) years that revolve 'every seven' (כ"ל שבע"ה = 427) days. And we will have next year the number *Nun"Alef* (נ"א = 51), which is one thousand fifty years. Sum them up, and you will find *AD"N* (אד"ן = 55). And that is the number that is included from the ten *Sefirot* summed up together. Sum up the two sums, and you will find them equal to 'the set' (הנקב"ע = 227) time, which is in length.

This is a great secret, for the chief sum equals 'in a stone' (באב"ן = 55). For there it is sealed [=] 'with the sun' (בחמ"ה), and [=] 'a vapor in the brain' (א"ד במ"ה) is renewed. And its secret is *Dalet"Alef* (ד"א = 5), and it is a translation of the word 'this' (זאת), for in this 'time' (בפע"ם = 192) is in this [=] 'rib' (בצל"ע). 'This time' (זא"ת הפע"ם = 603) is [=] 'this rib' (זא"ת הצל"ע), [=] 'the *Chet* at the end' (ח"ת הק"ץ), [=] 'the love of the rib' (אהב"ת הצל"ע), [=] 'the love of the concealed' (אהב"ת). The love of three Names is Samek"He Samek"He Samek"He (ס"ה ס"ה ס"ה = 195), 'the inner desire' (חש"ק הפנימי = 603); [=] 'the *Nefesh* is in his figure' (בצלמ"ו הנפ"ש), [=] 'the *Nefesh* is in his bred' (בכספ"ו הנפ"ש).

The second sum equals 'father and spirit' (א"ב ור"ח = 223). The Spirit of the Holy One – blessed be He – came into our world. And behold, the Holy Spirit was mentioned by David, the king of blessed memory: "And do not take Your Holy Spirit from me" (Psalm 51:13). I understand all

of this, and do not neglect the study and the consideration of the *Torah* according to this way, and all that you have studied about it. For, if the languages are agreeable, the shape of the Hebrew letters in their natural shapes are divine. And this is the secret of the saying: "And the writing was the writing of God, graven upon the tablets" (Exodus 32:16) – as I have hinted above. But the divine power inverts it in each side. And the blood is His ink, with which He writes the shapes of the creatures, as I will show you when we meet, and as I have hinted for you the *He* (5) in the shape of *He*.

Now, I will discuss the alphabets. Know that killing the power of the evil imagination is very hard, and even harder than killing the power of the evil feeling. Killing the power of the spiritual passion is difficult and very hard, and even harder than killing the power of the physical passion. Killing the power of the flocks, which is the cattle and the power of habit, is harder almost more than all of them. My saying, "Killing", is something about all these, for there is nothing from them, but only the separation [of something] from its kind that is its opposite. Death is also nothing else than the separation of the *Nefesh* from the body: "And the dust returns to the earth as it was, and the spirit returns unto God Who gave it" (Ecclesiastes 12:7).

Know that the killing of the evil imagination requires a divine power and the help of the heavens, for the Lord – blessed be He – sealed it by the seal of His honorable and dreadful Name. The man that will enter to fight against it, in order to remove the power from its heart and from the blood of its gut, immediately finds that twelve thousand angels of the sun come out before him. And he sees before him innumerable demons. And *Satan*, their father, is on their back, and all scare him and ask to kill him, as it was

said: "The watchmen that go about the city found me; they smote me, they wounded me, etc." (Song of Solomon 5:7). And the entire Song of Solomon is filled with this. Indeed, by the adjuring [of the Names] and by the knowledge of the [technique of] recalling, the one that recalls and adjures holds the front of the throne. And the Name of *Shaddai* (Almighty) spreads the brilliance of His Divine Presence upon him and answers him, as it was said about Moses: "Hold My throne". And he held it. And then, He spread upon him the brilliance of His Divine Presence. The worthy is worthy. And if he comes to be purified, he is assisted, etc. And indeed, the Fifty Gates of Understanding – which are hinted above at the end of which the end is sealed – are hinted in the *Torah* in the names [of those] that are saved from the ark, who are one father and his three sons.

Noah, Shem, Cham, and Yafet

נח שם חם ויפת

For they include 'fifty openings' (חמשי"ם פתחי"ם) = 936). And it was said: "These three were the sons of Noah, and of them was the whole earth overspread" (Genesis 9:19). And from their matters that are written in the *Torah*, everything will be understood according to its truth. You know that the section of Genesis was sealed with the matter of Noah, and the section of Noah was sealed with the matter of Abraham. Concerning those who infer [the *Sefirot*] from this the book of the generations of Adam, etc., their ways are these: Adam, Set, Enosh, and Keinan, Mahalel Yared Chanoch Metushalah and Lamech

Behold, they are nine *Sefirot*. And indeed, Chanoh is a seventh *Sefira*, which is separated. But Noah is the tenth *Sefira* and the main one, about which it was said: "'This' (ה"י = 12) is the book of the generation of Adam". And it was changed a little. And this is the way of them all.

Adam:	Lived And begot And lived And begot They were And he died
Shet:	Lived And begot And lived And begot They were And he died
Enosh:	Lived And begot And lived And begot They were And he died
Keinan:	Lived And begot And lived And begot They were And he died
Mahalel:	Lived And begot And lived And begot They were And he died
Yared:	Lived And begot And lived And begot They were And he died
Chanoch:	Lived And begot And lived And begot They were And he died
Metushalach:	Lived And begot And lived And begot They were And he died
Lamech:	Lived And begot And lived And begot They were And he died
Noah:	Lived And begot And lived And begot They were And he died

These are the generations of Noah, and these are the generations of the children of Noah, Shem, Cham, and Yafet. These are the generations of Shem: "Shem: And begot, and lived, and begot".

And Arpachshad:	Lived And begot And lived And begot
And Shalach:	Lived And begot And lived And begot
And lived	Eber: And begot And lived And begot
And lived	Peleg: And begot And lived And begot
And lived	Reu: And begot And lived And begot
And lived	Serug: And begot And lived And begot
And lived	Nahor: And begot And lived And begot
And lived	Tarah: And begot And lived And begot

Now, these are the generations of Terah: "Terah begot; Abram, etc.". And Haran died in Haran. And the days of Terah were, and Terah died in Haran.

Behold and grow wise in the wonderful differences recalled in these [sequences], in their generations, in their lives and beings, and a little in their deaths, and you will understand from them the divine supervision upon humans, the tremendous supervision upon a few of them, and the matter that is between man and his Master – a little in general and a little in particular. It is only about the matter of the fathers, their generations, and their lives, and all their matters, and I do not need to awaken you to them, for they are about Abraham, our father of blessed memory.

Our witness today is that the well-known supervision is stronger and mightier in each generation – praise to the Lord – even upon the criminals in our nation in order to chasten them, as it was said: “As a man chastens his son, so the Lord your God chastens you” (Deuteronomy 8:5). And it was said about it: “You only have I known of all the families of the earth; therefore, I will visit upon you all your iniquities” (Amos 3:2).

According to this way, you should consider all the ways of the *Torah* in its generalities, particularities, letters, punctuations, accents, and the inversion of its words, verses, and orders – closed, opened, and delivered. And [you should consider] the inversion of the letters, their inversions, and the inversions of their inversions. Look at the letters and their inversions, and all the ways that resemble these and their alike. And then, perhaps you will be able to achieve through them the prophetic achievement, if you are worthy of it.

Therefore, I will testify for you about the ways of the alphabets from which all the ways of the *Torah* and its paths were compelled as they are.

AB	GD	HW	ZCh	TY	KL	MN	SO	PTz	QR	ShTh
BG	DH	WZ	ChT	YK	LM	NS	OP	TzQ	RSh	ThA
GD	HW	ZCh	TY	KL	MN	SO	PTz	QR	ShTh	AB
DH	WZ	ChT	YK	LM	NS	OP	TzQ	RSh	ThA	BG
HW	ZCh	TY	KL	MN	SO	PTz	QR	ShTh	AB	GD
WZ	ChT	YK	LM	NS	OP	TzQ	RSh	ThA	BG	DH
ZCh	TY	KL	MN	SO	PTz	QR	ShTh	AB	GD	HW
ChT	YK	LM	NS	OP	TzQ	RSh	ThA	BG	DH	WZ
TY	KL	MN	SO	PTz	QR	ShTh	AB	GD	HW	ZCh
YK	LM	NS	OP	TzQ	RSh	ThA	BG	DH	WZ	ChT

אב	גד	הו	זח	טי	כל	מנ	סע	פצ	קר	שת
בג	דה	וז	חט	יכ	למ	נס	עפ	צק	רש	תא
גד	הו	זח	טי	כל	מנ	סע	פצ	קר	שת	אב
דה	וז	חט	יכ	למ	נס	עפ	צק	רש	תא	בג
הו	זח	טי	כל	מנ	סע	פצ	קר	שת	אב	גד
וז	חט	יכ	למ	נס	עפ	צק	רש	תא	בג	דה
זח	טי	כל	מנ	סע	פצ	קר	שת	אב	גד	הו
חט	יכ	למ	נס	עפ	צק	רש	תא	בג	דה	זח
טי	כל	מנ	סע	פצ	קר	שת	אב	גד	הו	זח
יכ	למ	נס	עפ	צק	רש	תא	בג	דה	זח	חט

The concealed ones hold wonders within them. Their rule is that they should be arranged in the correct order. I have written these for you in order to show you how to govern and order them in their secrecies. Take a great heed, so that you will not err in their arrangement. Set your mind to observe their orders many times, and do not rely only on a few of them, for the Holy Spirit is in their midst. If you are worthy, “The Lord will open unto you His good treasure, the heaven, to give the rain of your land in its season, and to bless all the work of your hand” (Deuteronomy 28:12).

And you should further revolve them like this up to the end, and furthermore like this.

Ath KL BSh YM GR TN DQ ChS HTz ZO WP
ThA OZ TzH SCh QD NT RG MY ShB LK PW

את כל בש ימ גר טנ דק חס הצ זע ופ
תא עז צה סח קד נט רג מי שב לכ פו

Open your eyes and the eye of your heart, and see what is caught in these webs. And you will understand that, when you sum up 'thin' (ד"ק = 104) with [=] 'thin', you have to 'carefully consider' (מדקדק = 248) their number as it is ordered to you, for both are one order. You will immediately find that they include *Chet* (8) holy Names. This is what is hinted in the Book of Formation in its beginning as an inverted *QQ"Ch* (קק"ח = 208), for there is a danger in recalling it straight for the one that understand there the *Midda* (emotional attribute) of [=] *Yitzchak* (יצחק), who is the *Midda* of Fear (*Pachad*) and the *Midda* of Jealousy (*Kinaa*). For there is the *Midda* of [=] *Pinchas* (פינחס). If you know [=] 'the well' (באר"ה) of Miriam and you know the quantity of the *Shekel* [a currency], which is twenty [=] *Gerah* (גר"ה), its secret is 'the *Shekel* is twenty *Gerah*' (ל' עשרים גר"ה השק"ל) = 1263). And it [=] 'kills the *Nefesh* of the wicked' (הרג' = 1263). And it [=] 'the calculation' (נפ"ש הרשעים) that enter in the secret of 'the calculation' (החשבון = 321). Then, you will know the *Midda*.

If your blood runs away from your heart in its achievement, which is an emergence from 'potential' (כ"ח)

= 28) into 'action' (פע"ל = 180), return to the place, since because of this it was said: "Ran and returned". Because of this, a covenant was made: "That there be no plague among them, when you number them" (Exodus 30:12). It is a divine power, for it is 'a minister governing' (ש"ר = 876) upon the ten, even though "His Name is called Wonderful, Counselor, The mighty God, The everlasting Father, the 'Prince of Peace' (ש"ר שלום = 876)" (Isaiah 9:5). Therefore, it was written: "That the government may be increased, and of peace there be no end" (Isaiah 9:6); "And the government is upon 'his shoulder' (שכמ"ו = 366)" (Isaiah 9:5). And this is the calculation of [=] 'Kaf" Waw (26) is the Name' (כ"ו ש"ם), [=] 'the Name of *YHW" H* (ש"ם יהו"ה)'. And so, what is in the midst of 'the web' (הרש"ת = 902) is equal to 'calculation' (חשבון = 366), and it is seen [=] 'by the senses' (בחוש"ם). The secret of '*Dalet"Kuf Dalet"Kuf* (ד"ק ד"ק = 208) is [=] *Chet"Resh* (ח"ר). And when you further sum up *Gimel"Resh* (ג"ר = 203) with [=] *Gimel"Resh* (ג"ר), which is the sum of [=] *AB"R* (אב"ר) with [=] *AB"R* (אב"ר) in the secret of [=] 'a grain' (ג"ר = 406), it will be [=] *Waw"Tau* (ו"ת). Connect the two matters together, and you will find the secret of both of them engraved upon the tablets. The secret of '*Tet"Nun Tet"Nun*' (ט"נ ט"נ = 118) is in the midst of [=] the 'link/vertebra, link/vertebra' (חול"ה חול"ה) and in the edges of 'sides, sides' (פאר"ת פאר"ת = 974). And their secret is [=] 'right and left, left and right' (ימין ושמאל). The sum is [=] 'letter and lime, lime and letter' (א"ת וס"ד ס"ד וא"ת). And they are a letter that is carved upon 'a foundation' (יסוד). The secret is '*Peh"Waw Peh"Waw* (פ"ו פ"ו), 'front and back' (פני"ם

[illegible]

G" L WGZ" L. Indeed, this is the secret of the blade of the sword that turns every way to keep the way of the Tree of Life, which is the way of the prophetic achievement through the letters. These are the beginning of its ways, in order to create from it all the languages and all the wisdoms through the *Middot* of the *Sefirot* and the seal, and in order to bring down through them the superior and divine powers and settle them in the earth. As it was hinted, Abraham brought down the Divine Presence from one wilderness to another, and Yitzchak brought it down even more. And Yaakov brought it down to the wheel of the moon, until Moses came and brought it down to the earth, as it was said: "And the Lord came down upon mount Sinai" (Exodus 19:20). The *Cherubim* dwell before the Garden of *Eden*, and he who has the complete power overcomes them by the power of the Explicit Name, which is called *Shaddai* – the Triumphant in all the battles. For it was said: "The Lord is a man of war, the Lord is His Name" (Exodus 15:3).

A AB ABG ABGD ABGDH And so up to their end
B BG BGD BGDH BGDHW And so up to all
G GD GDH GDHW GDHWZ And so is the rest
D DH DHW DHWZ DHWZCh And so are all
H HW HWZ HWZCh HWZChT Together
W WZ WZCh WZChT WZChTY Up to their end

א	אב	אבג	אבגד	אבגדה	וכן עד סופן
ב	בג	בגד	בגדה	בגדהו	וכן עד הכל
ג	גד	גדה	גדהו	גדהוז	וכן השאר
ד	דה	דהו	דהוז	דהוזח	וכן כולן
ה	הו	הוז	הוזח	הוזחט	יחד
ו	וז	וזח	וזחט	וזחטי	עד סופן

Behold, you see these noble shapes and the likeness of the abundance 'that is compelled and soars' (הנאל"ץ) (= 687) from the first *Sefirah*, which is called Superior Crown, Ancient Air, First Intellect, Superior Thought. For it is also an abundance that is not from its kind, for the *Alef* is not written from the kind of the writer that writes it, but it – the letter – is a shape that is abounded from His power and bears witness about His power. And all the rest is from a known kind, which they compel from each other. "And one called unto another and said: Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory" (Isaiah 6:3).

Know that the Holy Name is carved and sealed upon its four corners. From them are the 'four letters *AHW"Y*' (ד' = 26) (אותיות אהו"י), and this is the secret of '*Y"WH"A*' (י"ו = 22). And it is taken as inverted, and it is sealed as inverted upon the thing that is called 'a liver' (כב"ד = 26) – the decree from [the deeds in] my life. The letters should be counted, for they are a secret that includes, "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day" (Exodus 20:10). 'Six' (שש"ת = 1000) are [=] *ThShR"Q* (תשר"ק), and it is one thousand. And its sign is *Alef. Yud* (י' = 10) days is a hint 'at Glory' (להר"ד = 45), and it remains as 'water' (מי"ם = 90). And it is [=] *Mem"Nun* (מ"ן). and it is the

number of *Kaf"Bet* (כ"ב = 22) [i.e. all the letters in the table of] letters, which are the *Tzaddi* (צ = 90) of the 'Tree' (עץ). The *He* (ה = 6) of life (החיים) is also the *Tzaddi* of the image (צלם), which is a Tree by itself. Behold, the matter that is recalled in it as the likeness of the words is equal to *Lamed* (ל = 30) [Waw rows and *He* words in every row are *Lamed*. *Alef* is also called one word]. Here is *Tzaddi"lamed* (צ"ל = 120), and the seal, which is *WZChT"Y* (זחט"י = 40), is [=] *Mem* (מ). Here is 'an image' (צל"ם = 160). The generality of the whole number that includes them all is equal to 'the *Nefesh*' (הנפ"ש = 435) [all the six rows of the table] – and know this very well!

It is appropriate for you to know that the calculation that includes the *RL"A* (רל"א = 231) gates should be revolved unto each side, for this is what was said: "The wheel returned back and forth". Behold the number of the first column 'in length' (באר"ך = 223). Each *ABGDH"W* (אבגדה"ו = 21) equals [=] *Kaf"Alef* (כ"א). It has no words, but it has *Waw* (6) letters. And if so, all is *Kaf"Zain* (כ"ז = 27), and it is [=] *AK"W* (אכ"ו). And it is in Greek 'hear' (שמע). And those of blessed memory said: "Hear in every language that you might hear". The number of the second column 'in length' (באר"ך = 223) is also equal to *Mem"Chet* (מ"ח, brain = 48). Its words are *Waw*, and its letters are *Yud"Bet* (י"ב = 12). Here is *Yud"Chet* (י"ח = 18), and all is *Samek"Waw* (ס"ו = 66). The secret of the two ways is: "And his throne' (וכסא"ו = 93) is as the sun before Me" (Psalm 89:36). The third column equals *Peh"He* (פ"ה = 85). Its words are *Waw*, its letters are *Yud"Chet* (18), and all is *Kuf"Gimel* (ק"ג = 103). Its secret is 'food' (מזון) and the secret of the [=] 'camp' (מחנה). The fourth

column equals *QM"B* (קמ"ב = 142). And with *Yud"Chet* (18) from its letters and words, here is *Kuf"Samek* (ק"ס = 160). And its secret is [=] 'a tree' (עץ), [=] 'an image' (צל"ם), [=] 'silver/money' (כסף), [=] 'Cain' (קיין), and [=] 'a vowel point' (נקוד). And all is [=] *Samech"Kuf* (ס"ק). The fifth column equals 'the magic' (הקס"ם = 205), and its secret is [=] 'the mount' (ה"ר) [=] 'of the ancient' (הקדמו"ן) is [=] 'angry' (כעס"ן); [=] 'the object' (העצ"ם) [=] 'that is punctuated' (המנוק"ד) is [=] *AD"R* (אד"ר, *Adar*) [=] 'in the organ' (באב"ר), [=] *DR"A* (דר"א). Concerning the recalled *BY"W* (בי"ו = 18), in them is the secret of 'the moon' (היר"ח = 223), which is *HRCh"Y* (הרח"י) being completed. And it is the secret of the [=] 'smell' (הרי"ח). And it is [=] 'a blessing' (ברכ"א), and it is the sign of redemption. All this way goes [=] 'in length' (באר"ך), and the second goes in breadth. And I will write all its numbers for you between these and those in a hint. The breadth is '*L"H Nun S"H P"H Tz"H Q"Y*' (לה"נ' = 440). All is 'hanged' (תל"ה = 435). The length is '*K"A M"Ch P"H QM"B R"H*' (כ"א מ"ח פ"ה = 416). All is 'his head' (ראש"ו = 507). Even though you will find the inversion of *Peh"He* (פ"ה = 85) instead of *Peh"Alef* (פ"א = 81) – as well as *QM"B* (קמ"ב = 142) instead of *Kuf"Kaf* (ק"כ = 120), and also *Resh"He* (ר"ה = 205) instead of *QS"H* (קס"ה = 165) – know that this did not fall 'here by chance' (פה במקרה"ה = 432).

The Name in length

AGWY		YH		LH
BH	TY	D	KY	N
GZ	YB	YCh	KH	SH
DT	YH		KB	LPH
HYA	YCh	KW	LH	TzH
WYG	KAL		M	QY

לה		יה		אגוי
נ	כי	ד	טי	בה
סה	כה	יח	יב	גז
לפה	כב		יה	דט
צה	לה	כו	יח	היא
קי	מ		כאל	ויג

These are equal to 'man' (א"י"ש = 311) [which is similar to 'fire' (א"ש)], which is the appearance of the Holy Spirit. And so is all, for the shape of the depth is the likeness of the Holy Spirit. And it is enough to hint at it as Splendor and Glory before Him – the valor and gaiety that are in His place. The Holy Spirit dresses all, goes up, and comes down in them. And it is found in each part of the parts in all. It was said about the shape of the Name in length: *K"A M"Ch P"A Q"K QS"A* (א"קס"א = 431).

The Name in depth

KA	YCh	L	(LW)	MH
SH				
(YH)				
OZ				
YD				

כא	יח	ל	(לו)	מה
סה				
(יה)				
עז				
יד				

We say about the shape of the *Yud* that it is in all the letters, and at a point in all the parts of existence at its time – and in the *Nefesh*, in the entire body, and in the mind; in the entire *Nefesh*, in the heat in each part among the parts of fire, and in the moisture in each part of air. Up to here is the metaphor without a change or exchange of one thing among these in a time without time. For all these are imprinted in each other, and all of them are superior. But the cold in the water inverts in the shapes of "Ran and returned". And it receives the power of heat from air, from fire, and from the sun. And it changes in its quality from cold to hot. The light comes from the day and the darkness comes from the night, and its nature from the beginning of its Creation is cold and moist – receiving the moisture from the air that surrounds it, which is as a shape for it. And it receives from its superior and gives to its inferior. There is no need to talk at length about this, for this is interpreted for any intellectual sage that is kabbalist. And it is complete by clear, perceived, and learned signs, which

are enough. The strong inversion will be found in the earth. And therefore, the change of shapes was exchanged, and it changed in the particulars and the generalities along the generations that are compelled from the movements of the wheels around the elements – and from the stars, the zodiacal signs, the periods, and the close births that are like thorns, snares, traps, webs, and sorrows for the creations.

These are the ways of the secrets that are the most important, which are hinted in proverbs and riddles for the sages of the special *Nefashot* (upper souls) that always believe in the Lord and worship Him in all kinds of nice works. And they seclude themselves everyday, until they know the roots of the elements. There are three kinds of the existence concerning the recalled matter. There are those who negotiate in equality, and there are those who give and do not receive. But those who do not negotiate have no existence. He that negotiates will sometimes receive one thing and give it, and sometime he will give one thing and receive it. And this will revolve in him repeatedly. Sometimes, he will receive from this one and give to another, but not to the one that received from him.

This pertains entirely to the wheel, and the lower world takes powers from the world of the wheel and the intellect. And it does not give anything to them. That [world] of the wheel receives from the intellectual person and gives to the lower one, and the intellectual gives to that of the wheel and does not receive anything from him. If so, the generosity of the intellectual is by the way of Grace (*Chen*), Loving Kindness (*Chesed*), and Mercy (*Rachamim*). Each good *Midda* that can possibly exist in anyone that forgives his fellowman, has mercy of him, is kind with him, gives up from his good for him, delegates, abounds him with his virtues – who will be found according to his potential and

the generosity of that [world] of the wheel – is not so strong in the intellectual person from both sides: One from the side that its wealth is not as the wealth of his superior; and the other is that those that receive from him are unworthy to receive what he received for himself. All the more, the generosity of the inferior is weak compared to the superior, by which [process] one thing is made generous from another.

If so, what will be found [coming] from the divine generosity [flowing] upon the intellectual world should not be admired [or confused] for the generosity of all of its inferior ones. And also, it is not from their kind. This is known by you, and according to this matter you should think that the [material] gifts of the human beings for each other are not equal as the [divine] gifts of the *Nefesh*, and its powers are not equal to the parts of the body. For it has divided its abundances among all the organs according to its power and according to what is appropriate for each one of them – according to the natural order for the great general good that includes its stand and existence in one time. And this is life. Therefore, the rest of its goods [the earthly gifts] will be canceled from it [from life] in the lack of his life. And this will determine that it was the cause of their existence during that time it existed.

The life of the human body was given to him in order to ascend from it to another life, which is more excellent than that [previous one]. And there are those [lives] that are called the Life of the World to Come. If they will lack them, these will lack. And if they exist in them, behold, these exist and are sustained in their cause. And the Life of the World to Come is for the learned *Nefesh* coming from the intellectual world, since life comes to the world of wheels from the intellectual world. The powers of the natural

outcomes and the temporary powers of the wheel were put as keepers and guardians upon each *Nefesh* of each man from Him. In the hand of each potential and natural power, there is a 'set' (קבר"ע = 178) Name and a 'squared' (צבר"ע = 278) seal, which is 'dyed' (צבר"ע = 168) with changing mirrors.

The sages delivered it to their sons and disciples time after time once 'a week' (ב' שבר"ע = 380), and the disciples retired and considered 'it' (ב"ו = 8), until it would whisper [something] to them. This hints that the Name of *Mem"Bet* (מ"ב = 42) [letters] is complete through its removal from the verse of Genesis with the two letters in it – [=] *Waw"Bet* (ו"ב) of 'void' (ובה"ו = 19). For its secret is [=] 'Eve' (חוו"ה), and it is divided like this: [=] *Waw"Bet* *He"Waw* (ו"ו). The one that considers it is hurt by fanatics, if he masters 'Aramaic' (ארמית = 651), for its secret is [=] 'a warning' (מתור"א). Its hint is [=] 'a reward' (תרומ"ה), and its Name is [=] 'an offering' (תמורה). And so it was written: "That they take for Me an offering" (Exodus 25:2). And the *Kabbalah* in it is that "They take for Me an offering". And its explanation is that they take for the Holy One an offering. And the words of our Rabbis of blessed memory is that "They take me for an offering" – and understand all of them!

The one that sees it will immediately repent, ponder about the intellect, and reconsider (ב"ו = 8), for 'by an inversion' (בהפ"ך = 107) will the Name be inverted from the *Bet* (ב') of 'void' (בהו) up to the *Bet* (ב') of 'in the beginning' (בראשית). For this is the secret: The keepers of the seal of the Name are the four holy letters, since they are greater in virtue and are upon the *Bet* of 'in the beginning'. And their *Bet* is at the end. It is known that the Name of

the four of them is 'Dalet Peh are a man' (פ' ד' אד"ם = 129). They are the first faces. And the hint is when you reach the pure marble stones, whose secret is the sixth column, which is the seal of the six days. "Do not say water, water."

The secret is two times 'man' (אד"ם = 45), which is 'water' (מ"ם = 90). And it is at first a hint for the superior waters, and lastly a hint for the inferior waters. And therefore, it was said that the superior waters are hanged in the saying whose secret is in the earth that is turned into a splendor. You will know this from the word 'in the beginning' (בראשית) and from their saying that 'in the beginning' is a saying. And its translation is the expression 'Aramaic' (ארמית = 251), which is hinted 'in Wisdom' (בחכמת"א = 471). And its secret is [=] 'in the power of truth' (בכ"ח אמ"ת). And it is the repeating square, for it is *YHW* (יה"ו = 21) in the Book of Formation. For its secret is *Kaf"Alef* (כ"א), [=] *AHY"H* (אהי"ה). And it was said about it that the seal of the Lord is truth, for it was said: "But the Lord God is the true God" (Jeremiah 10:10). And so, you will find them in the beginning and in the end: "In the beginning God created" (בראשית ברא"א). And its secret is *BBA"A* (בבא"א = 6), and it is what was missing from the seal, whose secret is *Bet"Bet Kuf"Mem Alef Alef* (ב"ב ק"מ א' א' = 146). The proof is that its number is [=] 'Wisdom and Intellect' (חכמה ובינה), and it is the sign that the Name of *Mem"Bet* [letters] stems from 'in the beginning' 'up to the *Waw"Bet* (ו"ב = 82) of 'void'. And it requires a combination, as you will hear. But take heed while asking your intellect to go from the potential to action, until you will receive the way from the mouth of a sage and a complete man of *Kabbalah*, for he already

brought out his intellect from potential to action and saw the visions of God.

This secret is the first one concerning this. Know that the word headings of the first verse of the *Torah* should be combined with their endings, and [you need] to take the heading and the ending of the first [verse]. And it is *Bet*"*Tzaddi* (ב"צ = 92). And [you should take] the ending and the heading of the last [word in the last chapter, first verse], which is *Lamed*"*Waw* (ל"ו = 36). And this is the secret of "Under its shadow' (בצל"ו = 128) I delight to sit" (Songs of Solomon 2:3). And it is not as the wicked of Israel, who transgress, said: "With their bodies". You need to combine immediately a straight *Resh*"*Alef* (ר"א = 201) with these two letters from each side from the beginning, and an inverted [=] *Resh*"*Alef* (א"ר) from the end. And sum them up as *Dalet* (4) and *Dalet* letters. You will know from them why it was said, "And it repented the Lord that He had made man on the 'earth' (באר"ץ = 293)" (Genesis 6:6). And below, it was said: "And God called the light Day" (Genesis 1:5). 'The light' (לאור"ר = 237) – and if 'your heart' (לב"ך = 52) runs, return to the place and beware of the heat of the sword, lest your heart will fail, as in the matter of "And their heart failed them, and they turned trembling" (Genesis 42:28). Say three times the letters of "Heart failed, failed", and further sum up *Dalet* (4) letters such as these from the last verse, which are *Lamed*"*Bet* (ל"ב = 32). They include the number of these *Chet* (8) letters in the secret of "Yours, O Lord, is the greatness, and the power, etc." (1 Chronicles 29:11). And they are 'all' (ל"ל = 50), for all is in the heavens and the earth.

Know that you will find the *Bet* of 'in the beginning' (*Bereshit*) informing you about the secret of the great man that is combined from matter and shape. In the midst of the heart of the house, there is a very small dot – i.e. a point in the essence of smallness. And its name is *Dagesh* (דג"ש = 307). And it is the earth, [which is] called "Unformed and void", for it is in the heart of the world – in a point in the midst of the roundness. Under the house, there is a [=] *Shva* (ש"א). And behold, *Dagesh* and *Shva* are equal. You will know from this that beneath it there are two points that drive it in the essence of the speed of the movement in the likeness of the movement of the *Shva*. But the *Dagesh*, which is in its midst, strengthens its heart, for "Pharaoh's heart is stubborn" (Exodus 7:14). And it is a hard *Midda* of Judgment. And in it, the northern side is open, but the three winds are closed. After the superior line, a small part goes out after it. And so, after the inferior line a bigger part goes out a little from the superior line. And this is its shape: ב (*Bet*). Ordering its shape for this Creation is a small achievement for the superior, which is bigger than it compared to the inferior. But its front does not see what is behind it. But its supervision is upon what will come after its existence. And it receives the abundance from it, for it was concealed from it, and it is the divine thought that created itself. And the name of this one is Water, which is wise. And it is combined in Adam and Eve. And behold, its heart is in its midst.

This is the secret of its three points: 'A point' (נקוד"ה = 165) in its heart alone, and 'point, point' (נקוד"ה נקוד"ה = 330) together. Sum from them *Kuf*"*Nun* (ק"ן = 150) with [=] *Kuf*"*Nun*, and you will find that their secret is 'an angel' (מלאך"ך = 91) – *Satan* (שטן). And this is 'a likeness' (דמו"ת = 450). Sum up what remains –

'splendor, splendor, splendor' (ה'ר"ד ה'ר"ד ה'ר"ד = 45), which are [=] $Y''H Y''H Y''H$ (י"ה י"ה י"ה) – and you will find [=] 'man' (אד"ם). Therefore, 'the likeness of man' (דמו"ת אד"ם = 495) is upon it from above, for the appearance of [=] 'the likeness of man' (דמו"ת אד"ם) is in the image of the Living God when it lives in the image of God. All is upon him from above in the calculation 'of the *Sefirot* (הספירות = 761). Behold, the likeness stemmed out from two *Middot*, for its emergence was from the name $Y''H$ (י"ה = 15) multiplied by [=] $Y''H$ upon $Y''H$, which is $RK''H$ (רכ"ה = 225) in the world. And you will find them as 'a likeness' (דמו"ת = 450), for they are divine *Middot*. *Gimel* (3) times a simple $Y''H$ (י"ה = 15) is equal to 'man' (אד"ם = 45). And behold, the first and the remainder as well are the end of *Mem"Bet* (מ"ב = 42). And this is its shape, and that is the shape of the other.

Know that this is also in the shape of the first itself, but it differs from it from the side of its movement, for there is nothing in its heart, but only a point on its head before it – instead of the phylacteries, it is a little before them. Its name is the 'plate' (צי"ץ = 190) of the holy crown, and its secret is [=] 'an end' (ק"ץ = 90). Its number from one side is [=] 'internal' (פנימי"י) and [=] 'concealed' (נעל"ם), and from another side one thousand, which is $ThShR''Q$ (תשר"ק = 1000). And they are a Chariot that returns back from its Creation and reaches up to the time of the 'end'. And upon it, there is a straight line with a black strip. And upon it, there are two points, which are called *Zakef Katan* (זק"ף קט"ן = 346).

Know that the Name of *Mem"Bet* (מ"ב = 42) [letters] first walks in one way, revolving from the way of *Bet* (2) and

up to its end, and it stems from 'in the beginning' with no doubt, but not by the way that was said by a few Rabbis who did not know its way and changed it. Rather, it stems out in one change that is known by us, and it resembles the matter of the change of "*Mene Mene, Tekel Upharsin*" (Daniel 5:25), which was revolved by the sages of truth – the complete kabbalists of blessed memory, our most holy among the holy Rabbis – by saying [what is written] in *Sanhedrin* – in the chapter of the Great Priest at the end (see *Sanhedrin* 22). And he writes for himself a proper *Torah* concerning the matter of writing the *Nashton* [an official note from the Persian king]. It is written in Aramaic and his saying is translated in Aramaic in the secret of "The palm of the hand (...) and this writing" (Daniel 5:24); "But they could neither read the writing, nor make known to the king the interpretation" (Daniel 5:8). And there, it was said: "Rabbi Shimon Chasida said: He who prays should see himself as if the Divine Presence is before him. For it was said: 'I have set the Lord always before me' (Psalm 16:8). And to Rabbi Shimon Ben Elazar, he said: This writing did not change at all. And how should they read the writing? The Rabbi said: I will write this in *Gematria*: $YT''Th$ [YA''Th] $YT''Th$ PWG $ChMT$ (יט"ת יט"ת פוג (חמט). And its interpretation is: '*Mene Mene, Tekel Upharsin*'. And Samuel said: $MMThW''S$ $NNQP''Y$ $AALR''N$ (ממתו"ס ננקפ"י אאלר"ן). Rabbi Yohanan said: $AN''M$ $AN''M$ $LQ''Th$ $NYSRP''W$ (אנ"מ אנ"מ לק"ת (ניסרפ"ו). Rabbi Ishi said: $NM''A$ $NM''A$ $QTh''L$ $PWRSY''N$ (מנ"א מנ"א קת"ל פורסי"ן). And we have heard and seen *Pur Sin* (פ"ר סי"ן = 406), but its Judgment is [=] *Pursin* (פורסי"ן). In conclusion, either way the general intention is the value of the Name that will be known from its revolution and from its change (*Chiluf*).

Indeed, $YT''Th\ YT''Th$ (יט"ת יט"ת = 838) is changed in $Ath-BSh$ [a cipher alphabet], but $KWZ''W\ BMWKS''Z$ $KWZ''W$ (כוז"ו במכוס"ז כוז"ו = 213) is changed from 'YHW''H our God, $YHW''H$ (יהו"ה אלהינו יהו"ה = 154) into the alphabet of $A''B-G''D$, and all is in equality. And so, $AB''G\ YTh''Tz$ (אב"ג ית"ץ = 506) is changed into a single and concealed alphabet, and it immediately opens the heart to understand the truth of the Explicit Name – blessed be He. It cannot be taught except only one of seven *Sefirot*, which are seven words. And it should be divided from four [words] with four letters, and all of them will be equal to $Peh''Dalet$ (פ"ד = 84) letters in which $Mem''Bet$ (42) with $Mem''Bet$ are equal. And their hint is: "And call heaven and earth to witness against them" (Deuteronomy 31:28). For they are $Kaf''Bet$ (22) letters, and they should be combined with the first ones. And it will be equal to 'cleaving' (ק"דב = 106). Sum up with them, "The words of this song, until they were finished (א"ת = 2120)" (Deuteronomy 31:30), and take them by the way of $WH''W$, $YL''Y$, $SY''O$, $OL''M$ (וה"ו: יל"י: סי"ע: על"ם:). They stem from 'went' (ויסע). And sum them up and revolve them, and you will find their secret. Indeed, the secret of the *Mems* – $Mem\ Mem\ Mem$ (מ' מ' מ') – is in Latin *Matzritzon Morti* (מצריצון מורטי, *Matzri* Son *Morti*, the Egyptians are dead [from Italian]). And the secret of the house is $BL''O$ (בל"ע), $Bet\ Bet\ Bet$ (ב' ב' ב'), $B''YN\ B''NRYTzWN\ B''WNA$ (ב"ינ ב"נריתזבנ ב"ונה). And they are the seal: Waw (6) times $YH''W$ (יה"ו = 21) is $QK''W$ (קכ"ו = 126). They should be calculated as $Dalet$ (4) and $Dalet$ on the combination of the Name. And then, their secret – which is 'man' – will be revealed. How? Behold, they are truly $Chet$ (8) times He (5) for they are the head of the five and its end. There is a

name in its midst. Behold, [take] Mem (40) and add to it Bet . Behold, it is 'in them' (ב"ם = 42), and their secret is that all of them are 'man' – $QK''W$ (קכ"ו = 126). And its secret is 'a man in the superior *Eden*' (אדם בעד"ן = 171; העליון = 171), [=] 'an altar that built an altar' (מזב"ח בנ"ה מזב"ח).

Indeed, you should consider the great drawings. Divide them into two equal parts of the Name alone, and they are the head and the tail of the Name of $Mem''Bet$ (42) [letters]. The head goes 'straight and the tail goes opposite' (ישר ו"הזנב ה"ולך ה"פוך). And so, the Name of 'in the beginning' is like it. See and calculate $Chet$ (8) letters from this and $Chet$ letters from that, and the hint for this is, "Playing always before Him" (Proverb 8:30); and the hint for that is, "At all times into the holy place" (Leviticus 16:2). And the sign of this one is $BK''K$ (בכ"ך = 42), which is [=] $Mem''Bet$ (מ"ב). And they are 'with reward' (בשכ"ר = 522). Therefore, [=] 'with reward' (בשכ"ר) is about circumcision.

The truth is that the count of $Kaf''Bet$ (כ"ב = 22) is $Dalet$ (4) thousand years. And the rest – the number of $Alef''Samek$ (א"ס = 61) – is left from them, for the number of all of them is 'man' (אדם = 45). And they are a sign for $Y''H$ (15), which are five thousand and forty years in which the government of the sun was completed and ruled over Israel. For His government was for the seven days of Creation in the secret of the combination of the signs upon the days written in it – one day according to the way of $A''B\ G''D\ HW''Z$ (א"ב ג"ד הו"ז). For the essence of their combination equals two thousand and forty, as it was hinted in the Book of Formation. And the years of the sun in its great cycle are $Kaf''Chet$ (כ"ח = 28)

years. *He* (5) thousand and *Mem* (40) are equal to *Peh"Kuf* (פ"ק = 180) times *Kaf"Chet* (כ"ח = 28), and their secret revolves and renews, for *NPL"Ch* (נפל"ך = 180) is [=] *Peh"Kuf* (פ"ק). And its secret is [=] 'action' (פע"ל). Behold, *ChZW"Z* (חזו"ז = 28) is [=] 'a potential' (כ"ח), and heavy is its movement from [=] 'potential' into 'action' (פע"ל = 180), for it is the essence of its revolution. At the end of the exile, it will have *Yud* (10) years, and its potential will be completed. And its tribe and the tribe of its kingship will be removed from upon the *Yud"Bet* (12) tribes of Israel, for so it was written: "He set the borders of the peoples according to the number of the children of Israel" (Deuteronomy 32:8). And still, 'my heart wearied' (יגע לב"י = 125) with their word headings and endings, even more 'with the rebellion' (בתמרי"ל = 682) [of my mind], in the secret of the [=] 'Work of the Chariot' (בשלשי"ם), which is [=] 'in thirty' (מעש"ה מרכב"ה).

For the secret of 'palm' (תמ"ר = 640) is [=] 'sun' (שמ"ש). And its secret will be 'the palm of my heart' (תמ"ר לב"י = 682) – [=] 'the sun of my heart' (שמ"ש לב"י). And the secret of the remaining *Yud* (10) years is *ShS"H* (שס"ה = 365). See inside the shape of the name 'ordered' (ויצ"ו = 112), which is a hint at the first Precepts: "And the Lord God ordered" (Genesis 2:16). And the secret of the first [=] 'ordering' (צו"י) is the middle. And according to the opposite from the end to the beginning, it is the last. Behold, 'ordered' in its number is 'YHW"H God' (יהו"ה אלהי"ם = 112). Divide it in equality, and it will be *Nun"Waw* (נו"ו = 56) in the likeness of *Nun"Waw*. And its secret is 'daily' (י"ם יר"ם = 112) – all delight – [=] 'six days' (ו"ו ימי"ם). Who can tell His praises? For they are innumerable. And with all this was the Formation

sealed: *ThB"K O"B G"B K"B L"B K"B GK"Ch Z"L ZO"H* (תב"כ ע"ב ג"ב כ"ב ל"ב גכ"ח ז"ל זע"ה) – good against evil and evil against good. The evil is from the good and the good is from the evil; the good discerns the evil and the evil discerns the good; the good is saved for the good and the evil is saved for the wicked.

This way, you should warn with the sentences of the *Middot* from each side, and the Lord in His mercies will open your heart with His *Torah* with all Israel. And our hearts is with you, until we will see the comfort of Zion in the fiftieth year. And He will keep in us the *Mikra* (verse), for it was written: "And you shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be 'a jubilee' (יוב"ל = 48) unto you, and you shall return every man unto his possession. And you shall return every man unto his family" (Leviticus 25:10). This is the verse that follows: "The blessing of the Lord, it makes rich, and toil adds nothing thereto" (Proverbs 10:22).

<i>B</i>	<i>R</i>	<i>K</i>	<i>Th</i>
<i>Y</i>	<i>H</i>	<i>W</i>	<i>H</i>
<i>H</i>	<i>Y</i>	<i>A</i>	<i>Th</i>
<i>O</i>	<i>Sh</i>	<i>Y</i>	<i>R</i>
<i>W</i>	<i>L</i>	<i>A</i>	<i>Y</i>
<i>S</i>	<i>Y</i>	<i>P</i>	<i>O</i>
<i>Tz</i>	<i>B</i>	<i>O</i>	<i>M</i>
		<i>H</i>	

ב	ר	כ	ת
י	ה	ו	ה
ה	י	א	ת
ע	ש	י	ר
ו	ל	א	י
ס	י	פ	ע
צ	ב	ע	מ
	ה		

From the meanings, the movement settles. And there, the superior point is 'a dream' (חל"ם = 78), and the secret of [=] 'the Wisdom' (החכמ"ה) and the Intellect. And it includes the first [Name] that is created from the three Names ordering about the matter of the three mothers – *AM"Sh*. And its secret is *Shin* (300) – three hundred. It is the candle in the eye of the 'electrum' (חשמ"ל = 378) [a type of angel], and its secret is the Spirit of God. And it is sealed, as the saying: "The engravings of a signet: Holy to the Lord" (Exodus 39:30). And the Name of the superior line is weak, and it orders about the weak *Midda* of Judgment. And its likeness is as [something] that surrounds the letters and divides three points for itself, as we recalled.

So, all the secrets of the *Torah* should be understood according to this way, which is the holiest, deeper than the previous ones. For concerning the secret of the Name of *Mem"Bet* (42) [letters], this is its right and true way for all. And it is as you will see and hear, for you need to understand it explicated. For the redemption is truly in it with no doubt in the world, and you have no other greater sign than this wonderful one.

Over and done; praise to the God of the world!